IMPROVEMENT ERA

THE GLORY OF GOD IS INTELLIGENCE ...

VOL. 32 MARCH, 1929 No. 5

Guidance of Youth
DEAN MILTON BENNION

The Veil
PROF. N. L. NELSON

Dr. Karl G. Maeser
DR. JOHN T. MILLER

OLYMPIC GAMES OR A MISSION
M. C. MORRIS

FLYING FINGERS
PROF. H. R. MERRILL

UTAC, A NEW WHEAT
DR. GEORGE STEWART

STORY—THE USES OF COURTSHIP
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MARCH, 1929

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Organ of the Priesthood Quorums, the Young Men's Mutual Improvement Associations and the Schools of the Church of Jesus Christ of Latter-day Saints

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Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October, 1917, authorized on July 2, 1918.

Manuscripts submitted without the statement, "At usual rates," are considered free contributions. Photographs, unless their return is especially requested, will be destroyed.

Published monthly at Salt Lake City; $2 per annum. Address: Room 406 Church Office Building.

EDITOR'S ANNOUNCEMENTS

People of today are not satisfied to live as their ancestors did. Neither should they be. They want comfortable homes with the modern conveniences. Radios are desirable and automobiles seem almost indispensable. To acquire these, the young man must have a proper vocation, the wise choosing of which presents one of the important problems of life. In this number Dean Bennion of the University of Utah presents some views on this subject which will be of interest to boys as well as to parents.

Prof. N. L. Nelson's article on the Veil is thought-inspiring. Some of the conditions to which he refers we see "as through a glass darkly," nothing definite thereon having been revealed, and each one is entitled to his own opinion. But to make the "Veil," which separates us from the other side, as transparent as possible should be the aim of all. The second article of this series, dealing with the human abuses of the veil, will appear in the next number.

The article Olympic Games or a Mission tells the story of a young "Mormon" who was ambitious to achieve athletic honors, but in whom the call of duty was stronger than that of ambition. It is well worth reading.

Lessons from Common Things, by Dr. Franklin S. Harris, is the third of a series giving information which all should know, but which many have forgotten if they ever knew. The next of these articles will be entitled "Germs."

Dr. John T. Miller's article on Dr. Maeser, Character Builder, should be read by all parents. Thoughtful observers are agreed that there is almost criminal negligence regarding the subjects therein mentioned and that parents are allowing their children to learn from whatever source they can the most important questions of life.

Be not Deceived is a brief but valuable contribution to this issue by Pres. Bryant S. H. Hinckley of the Liberty stake.

Can You Answer These?

How was "Utac," the new Utah wheat, developed? Page 393 of this issue.

What are the advantages it seems to offer? Page 392.

Do the male and female elements of wheat come from one or more than one plant? Page 394.

Why the necessity of vocational guidance? Page 357.

What do you understand from the expression "vocational psychology"? Page 358.

Who is the president of the newly organized Eastcentral States mission? Page 415.

Who wrote "School and Fireside?" Page 386.

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How did Dr. Maeser view the prevailing prudery of parents and teachers regarding sex problems which young people should understand? Page 387.

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Who is the oldest of the general authorities of the Church? Who is the youngest? Page 366-367.

Who wrote "Ode to Immortality?" Page 427.

Who wrote "The Builders?" Page 428.

Who is the Dictator of Italy? And what are some of his outstanding characteristics? Page 429.

What modern thinker urged us to "know that little things are little and that big things are big before it is too late?" Page 389.

The Tides of Time

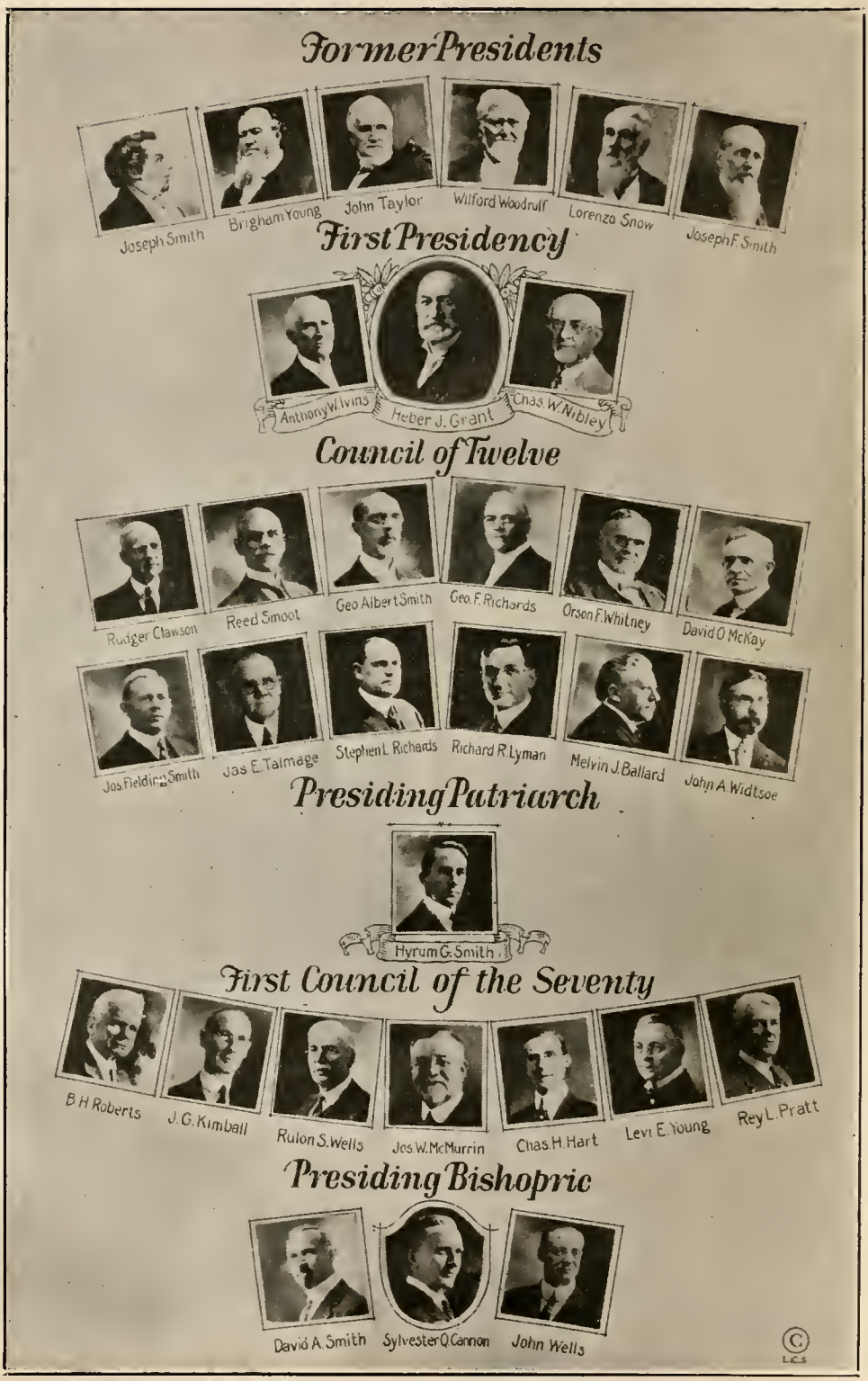
The tides of time are strong and quickly passing,
And death will soon come knocking at the door.
Time, with his magic wand, is always massing
The plays of life that soon will be no more.
The restless sea is bounded by the shore;
Her strongest tides can only ebb and flow,
Not so the tides of time. No rush nor roar
Is heard. On, on, like winds that ever blow,
They make the eagle's wings seem cumbersome and slow.

They glide along with swift and noiseless motion,
And bear us on their bosom far away.
Unless we live a life of true devotion
And plant our footfalls in the narrow way,
The sunlight that is given us by day,
The silence and the starlight of the night
Will seem less wonderful and we shall say:
"Let us be guided by our sense of sight,
For it alone shall judge between the wrong and right."

But when our sense of sight begins to fail
And friendly fires of life are burning low,
When limbs are weary and our cheeks are pale,
When massive blocks of ice and banks of snow
Combine with winter winds that wildly blow,
To make our lives seem desolate and sad,
The golden days of youth, the long ago,
Will come to us with all the wealth they had,
Until our vain regrets will strive to drive us mad.

The tides of time will never cease to flow
Towards the seeming, far-off, distant shore.
The massive blocks of ice and banks of snow
Will melt and mingle with the ocean's roar—
If life were but to live and nothing more,
We should elect to play a manly part;
And, like the birds that sweetly sing and soar,
Forgetting gaping wounds that bleed and smart,
We should attempt to cheer and charm the human heart.

Provo, Utah ALFRED OSMOND



General Authorities of the Church. See article by LeRoi C. Snow, on page 364, which contains important information not found elsewhere in our Church literature.

IMPROVEMENT ERA

VOL. XXXII MARCH, 1929 No. 5

The Vocational and Educational Guidance of Youth

BY DEAN MILTON BENNION, OF THE UNIVERSITY OF UTAH

A VOCATION is a form of service, necessary, or at least desirable, as a means of supplying human needs. In primitive society vocations were few and simple, in this respect corresponding to human needs in such a society. With the development of civilization, however, human needs steadily multiply. Every new need calls, as a rule, for new vocations; in some instances for many vocations.

At the same time many of the old vocations persist while others pass away with revolutionary changes in industry. These vocations often change with changes in the methods of supplying needs.

Under pioneer conditions, even only fifty years ago in western America, the problem of selecting and qualifying for a vocation was relatively simple. Boys and girls learned the vocations of their parents through practice. A high percentage of them followed the traditional family vocation. This, for the large majority of boys, was general agriculture, livestock, lumbering, or building. For girls it was the occupation of housewife, followed in traditional fashion. Those who married successfully were thus far on a par vocationally with their brothers and their husbands. Those who did not, however, were regarded as unfortunates. From one point of view they were indeed, unfortunate. Not necessarily because they were without husbands; in this respect they were better off than were some married women; but because they were without vocations. Because they were unmarried they were called "old maids." That term, however, acquired its undesirable connotations primarily because this class of women, being without vocations, tended to become forlorn, often prematurely aged, probably also nervous, and over-peculiar. Some of these characteristics have become permanently associated with the term "old maid." Now that women are being trained in vocations and able, when unmarried, to engage in oc-

cupations on a par with men, the term "old maid" has been, in large measure, dissociated from its original meaning. It is now frequently used to designate any person, man or woman, who has the characteristic mental attitudes formerly attributed to the elderly, unmarried woman. Thus a man may be married and a grandfather and, at the same time, an "old maid." The vocational education of women has been the chief factor in bringing about this remarkable change. The end is not yet. Society must come to recognize the fact that it is just as essential that every girl choose a vocation and qualify for it as it is that every boy should do so. Some may deny this on the ground that a majority of women will marry and need not, therefore, learn any other vocation than that of housewife, and this without systematic training. Were this the only vocation the majority of women need, the matter of choosing would be much simplified. The facts are, however, that no one can tell whether any particular girl is to be numbered among those who marry or among those who do not. In case the problem of choosing a vocation is neglected is not the future usefulness and happiness of every girl in jeopardy? Is this fair to women? Is it good for society thus to deprive individuals of their right to a useful position in the social order, and the consequent happiness that comes from such usefulness?

And what of the women who do marry? As a rule, in the transition from economic dependence upon parents and such dependence upon a husband's earnings they pass through a period in which they should be economically independent. Every woman should be trained for such independence. Should she not also be free from temptation to accept as a husband an undesirable or unworthy man merely because she is in need of economic support and this because of her lack of vocation?

Economic independence of women is regarded by some as unfavorable to marriage and family. It is doubtless unfavorable to contracting undesirable marriages. But, passing over the possible handicaps of the unmarried woman, consider the case of the married woman happily wedded to a man of her free choice. Who knows what may happen to the man? It was long ago discovered that men are mortal and, what may be worse economically, they sometimes become permanently disabled. This may happen when there are children to support and charity, even if desired, is not easily available. Under these conditions life insurance and sickness insurance may be helpful, but only in minor degree when compared with vocational efficiency on the part of the woman. Such efficiency is the most valuable insurance married women can have. Other insurance should not, of course, be ignored; it may be very useful in meeting an emergency, and in tiding over a period of transition.

For all these reasons vocational and educational guidance and training should be available to girls on a par with boys.

The development of modern science and its applications in our economic and social life are all the time bringing about changes, at a rate never before known, in the number and variety of vocations. Some old vocations are passing away or are becoming of minor importance. Those that persist are undergoing rapid changes in their methods. Also entirely new vocations are daily coming into existence to supply the new needs created by recent inventions. Notable examples of this are the vocations that have developed in connection with radio manufacture and radio service. Somewhat less recent, but within this generation, one of the largest businesses in America has originated and apparently grown to maturity, i. e., automobile manufacture and service. The vocations connected with carriage building, buggy-harness making and raising and training driving horses have become practically a thing of the past. Now with the development and the perfection of flying machines there is general anticipation of a new set of vocations that may replace, in large degree, those connected with the automobile. With such rapid changes in the methods of meeting human needs, together with development of a multitude of new needs, some of which replace the old ones, is there not ample reason why young people generally are perplexed and wavering when faced with the inevitable problem of choosing and qualifying for a vocation? To make a choice of some sort is even more inevitable than matrimony or any other baffling problem, except the certainty of ultimate death, which, however, in due time takes care of itself.

What is being done generally by parents and teachers to help boys and girls to choose wisely a life's vocation and to prepare thoroughly for its practice? Unfortunately most boys and girls have to struggle with the problem with little assistance from elders; yet this phase of education is far more important and in greater need of systematic and expert attention than are most other phases.

What can be done about it? Youth must have opportunity to learn as much as possible about the two major aspects of the problem: i. e., the vocational needs of society, present and future; and his own vocational aptitudes. In many cases parents are not qualified to give expert help on either of these problems. Any parent, however, has the advantage, or should have, of intimate acquaintance with his own sons and daughters, and should make opportunity to talk over very freely these problems with the young people. It is, of course, a great mistake for a parent to try to coerce a boy or girl into choosing any particular vocation. Many a young person's life career has been ruined by such coercion. The parent should learn to

see these problems from the point of view of the young people, from the standpoint of their interests and their aspirations, as well as of their abilities. An inexperienced youth is likely to have crude, one-sided ideas about vocations under consideration. The wider experience of the parent may supplement or correct the notions of the youth. All of this should be done in the spirit of friendly suggestion, that the youth may see the problem more "steadily and see it whole." What the major abilities of a youth are can be determined in part by trial of different kinds of employment. While practicing thrift, when the schools are not in session, a youth may also get a variety of vocational experiences and make substantial headway in determining his future life work. This is often done by eliminating his earlier ambitions and starting out in quest of something else. In practice this negative procedure is not uncommon; it is also a substantial aid. It is always helpful, wherever possible, to give a youth experience as a helper in, or otherwise in close contact with, the vocation tentatively chosen. A city boy of sixteen may, for instance, be ambitious to become a rancher. Let him try ranching, under favorable social conditions, for a summer or two. Find out how well or ill he does in ranching, and how his interest persists or wanes. Under this test, many a youth has modified his ambitions.

A girl having ambitions to qualify as a nurse or a physician may very well spend some vacation time as a helper in a hospital or in a physician's office. Such experience may save much useless effort and later disappointment, or it may give a basis in experience for more successful study and training for the chosen vocation.

Under modern economic conditions the individual succeeds best and society is best served by each individual specializing in one particular form of service and making that his life's work. This precludes his migrating from one occupation to another; that is, after the preliminary, experimental stage, which is properly regarded as prevocational. To qualify for a profession with the intention of following it temporarily as a stepping stone to another is generally wasteful both to the individual and to society. On the contrary when a vocation has been chosen it is well to concentrate on preparation for and practice of that vocation.

A vocation is not thoroughly learned in the apprentice stage nor by the completing of a proposed course in a school or university. The best service to society cannot be given, as a rule, until the individual has had some years of conscientious, painstaking, and studious practice. It is not best for society, therefore, that one of its members shall abandon his profession after a few years of such practice and start all over again to learn a new profession. Nor is this method of procedure best for the individual, since he must twice go

through the period of small remuneration for his services that properly belongs to a novice.

The great danger in all this is that if, after having qualified in a vocation, and especially in a profession, a person finds himself a misfit, or if society by this time does not need this form of service, his success is seriously threatened, and can be secured only by his adaptability, courage, and persistence in efforts to make a new start. One, however, who, on this, or any other account, fails to qualify for any vocation is much worse off. It is persons of this class that are usually out of employment, because they are incompetent whenever or however employed.

In the matter of determining a person's fitness for any vocation, the schools are developing methods that give promise of being helpful. Vocational psychology is a relatively new science. Various tests have, however, been devised to discover vocational aptitudes and inaptitudes. Thus far the greatest help from this source seems to be through discovering inaptitudes. By this means young people have been advised to withdraw their vocational aims and to go in search of new ones.

The results of such tests in the schools should be available to parents, and may well be one basis of discussion in counseling youth by both parents and teachers. Even in the schools results of these tests are considered only in connection with all other school records and the everyday experience of teachers with the pupils. In vocational guidance account should be taken also of out-of-school experiences, parental knowledge of the person being advised, and any other sources of information. In difficult or unusual individuals there may be need of a somewhat elaborate case study—a study that will bring to light facts heretofore unknown to both teachers and parents, or facts known to the family but not heretofore regarded by them as significant.

The other and more distinctly social side of the problem is no less complex; i. e., the problem of society's needs; with these the youth must properly correlate his abilities and his training. The parent, as an adviser, should see present and future needs. He is always in danger of thinking in terms of his own vocational experience and of society as it has been. This is much easier than it is to be up-to-date vocationally and to have vision of future developments. The surest basis for such vision of what is to be within ten or twenty years is thorough knowledge of present trends, together with an active, constructive imagination. This looks difficult and seems to call for prophetic powers. It *is* difficult and the nearer one comes to being a prophet, in this sense, other things being equal, the better adviser he will be. Evidently most parents and most teachers

are, within themselves, unequal to this undertaking. It is one that calls for advisers highly trained in this phase of education. There is need of thorough knowledge of recent economic and social history, of modern science and invention, of human nature—individual and social; and, joined with this, wide range of knowledge and practical experience, the adviser should be a person of very superior intelligence, sympathetic with youth, and, at the same time, courageous enough to advise with whatever frankness the occasion calls for. The ultimate goal is the greatest good both of the individual and of society. If these seem to conflict, first consideration should be given always to the social good. Such apparent conflicts between the individual and society are seeming, rather than real; they are usually resolved by counsel based upon thorough knowledge of all aspects of the case.

The parent should have part in this counseling and may very well have conference with teachers, bureaus, clinics, or other expert counseling agencies.

These are some of the newer phases of education, phases that are fairly well developed in some of the most progressive city school systems in America. In the inter-mountain region, however, little has been done to assist boys and girls to solve these most baffling problems. On the surface it appears to be for want of money to finance the project. This obstruction can doubtless be removed when the majority of the citizens see the nature of the problem, its great significance for youth, and the possibility of helping youth to reach wise solutions. The amount of money paid out of the public treasury is not to be measured in terms of how much was thus paid twenty years ago, but rather in terms of what needed service is to be rendered by any given public expenditure. The compilers of comparative tax tables might very well compile similar tables comparing their own incomes and expenditures now with the corresponding figures of twenty years ago, compare the value of the dollar now with its value twenty years ago, and compare the public services and public conveniences now provided with what were provided twenty years ago.

Public provision of any form of service needed by youth generally is more economical, more widely diffused, and more fairly distributed than is such service when left to individuals or families. A century ago any ambitious youth might easily come into possession of his fair share of the natural resources of the country and make for himself a material heritage comparable to that of his fellow-citizens generally. The children of the present generation and of future generations are faced with the fact that most of the valuable natural resources of the country are already in private hands. On the democratic assumption of equality of opportunity, how are future generations

to have some share in the benefits of these natural resources, and of the social values that are the common heritage of the race? Evidently the most feasible means available is through education paid for out of income derived from the use of these natural and social values. This is the justification for Horace Mann's declaration that the wealth of the state is pledged for the education of the children of the state. Under existing conditions this public education should include vocational guidance and vocational training, that each youth may have a fair chance to live respectably and to be of the greatest service to his fellow-men. This is impossible without both general and vocational education. These can be made available to all youth, to whom they rightfully belong, only through the public school system.

Some persons who are opposed to anything new in education, and especially to any increase in public expenditures, will, of course, call vocational guidance a fad. It should be noted that every forward movement in education has been thus designated by reactionaries. It is true that some innovations in education have not succeeded. In this respect, however, education is probably not different from some other professions or from business and industry. In any case it is no reason for attempting to smash all the wheels of progress. Any proposed plan should be discussed on its merits, rather than to be decried merely as a fad; that is only evidence of want of knowledge of essential facts and sound logic. It should be said also that there is no disposition in this matter to usurp the functions of parents or to dictate to youth the vocations they should choose.

In the field of scientific vocational guidance and the educational guidance that should go with it, the intermountain region is not keeping pace with the most progressive school systems in America. Whether or not local schools shall go forward in this direction can be determined by the parents. Upon them primarily rests the decision as to what they most want for their children. Vocational guidance can be provided and ought to be provided in the schools as a matter of justice to the new generation and for the future welfare of the state. This can be done without injustice to any.

America is God's crucible, the great Melting Pot where all the races of Europe are melting and re-forming! Here you stand, good folk, think I, when I see them at Ellis Island, here you stand in your fifty groups, with your fifty languages and histories, and your fifty blood hatreds and rivalries. But you won't be long like that, brothers, for these are the fires of God you've come to—these are the fires of God. A fig for your feuds and vendettas! Germans and Frenchmen, Irishmen and Englishmen, Jews and Russians—into the crucible with you all! God is making the American. The real American has not yet arrived. He is only in the crucible, I tell you—he will be the fusion of all races, the common superman.—*Israel Zangwell.*

The General Authorities of the Church

By LeRoi C. Snow

TWENTY-SIX men constitute the General Authorities of the Church. These comprise five groups, or councils, viz: the First Presidency, three; the Council of the Twelve, twelve; the Presiding Patriarch, one; the First Council of Seventy, seven; the Presiding Bishopric, three; total, twenty-six.

The personnel of the General Authorities, at the present time, is as follows:

First Presidency

President Heber J. Grant, born Nov. 22, 1856, ordained an apostle Oct. 16, 1882, sustained as President of the Church, Nov. 23, 1918.

First Counselor Anthony W. Ivins, born Sept. 16, 1852, ordained an apostle Oct. 6, 1907, was chosen second counselor in the first presidency, Mar. 10, 1921, and first counselor, in May 28, 1925.

Second Counselor Charles W. Nibley, born Feb. 5, 1849, ordained presiding bishop Dec. 11, 1907, was chosen second counselor May 28, 1925.

Council of the Twelve

Rudger Clawson, president, born Mar. 12, 1857, ordained an apostle Oct. 10, 1898, acting president of the Council Nov. 23, 1918, and president Mar. 10, 1921.

Reed Smoot, born Jan. 10, 1862, ordained an apostle Apr. 8, 1900.

George Albert Smith, born Apr. 4, 1870, ordained an apostle Oct. 8, 1903.

George F. Richards, born Feb. 23, 1861, ordained an apostle Apr. 9, 1906.

Orson F. Whitney, born July 1, 1855, ordained an apostle Apr. 9, 1906.

David O. McKay, born Sept. 8, 1873, ordained an apostle Apr. 9, 1906.

Joseph Fielding Smith, born July 19, 1876, ordained an apostle Apr. 7, 1910.

James E. Talmage, born Sept. 21, 1862, ordained an apostle Dec. 8, 1911.

Stephen L. Richards, born June 18, 1879, ordained an apostle Jan. 17, 1917.

Richard R. Lyman, born Nov. 23, 1870, ordained an apostle Apr. 7, 1918.

Melvin J. Ballard, born Feb. 9, 1873, ordained an apostle Jan. 7, 1919.

John A. Widtsoe, born Jan. 31, 1872, ordained an apostle March 17, 1921.

Presiding Patriarch

Hyrum G. Smith, born July 8, 1879, ordained presiding patriarch May 9, 1912.

First Council of Seventy

Brigham H. Roberts, president, born Mar. 13, 1857, set apart in the council Oct. 8, 1888.

Jonathan Golden Kimball, born June 9, 1853, set apart in the council Apr. 6, 1892.

Rulon S. Wells, born July 7, 1854, set apart in the council Apr. 5, 1893.

Joseph W. McMurrin, born Sept. 5, 1858, set apart in the council Jan. 21, 1898.

Charles H. Hart, born July 5, 1866, set apart in the council Apr. 8, 1906.

Levi Edgar Young, born Feb. 2, 1874, set apart in the council, Oct. 6, 1909.

Rey L. Pratt, born Oct. 11, 1878, set apart in the council Apr. 6, 1925.

Presiding Bishopric

Sylvester Q. Cannon, born June 10, 1877, ordained and set apart presiding bishop June 4, 1925.

David A. Smith, born May 24, 1879, was ordained and set apart second counselor in the presiding bishopric Dec. 11, 1907, and set apart first counselor July 18, 1918.

John Wells, born Sept. 16, 1864, was ordained and set apart second counselor July 18, 1918.

Former Presidents

Six presidents of the Church have preceded our present President, Heber J. Grant:

Joseph Smith, the Prophet, born Dec. 23, 1805. Sustained First Elder of the Church April, 1830, and President of the High Priesthood Jan. 25, 1832, was martyred June 27, 1844.

Brigham Young, born June 1, 1801, ordained an apostle Feb. 14, 1835, sustained (in England) president of the Council Apr. 14, 1840, and president of the Church Dec. 27, 1847, died Aug. 29, 1877.

John Taylor, born Nov. 1, 1808, ordained an apostle Dec. 19, 1838, sustained president of the Church Oct. 10, 1880, died July 25, 1887.

Wilford Woodruff, born Mar. 1, 1807, ordained an apostle Apr. 26, 1839, sustained president of the Church Apr. 7, 1889, died Sept. 2, 1898.

Lorenzo Snow, born Apr. 3, 1814, ordained an apostle Feb. 12, 1849, sustained president of the Church Sept. 13, 1898, died Oct. 10, 1901.

Joseph F. Smith, born Nov. 13, 1838, ordained an apostle July 1, 1866, sustained president of the Church, Oct. 17, 1901, died Nov. 19, 1918.

Including the present authorities, there have been seven Presidents of the Church, nine First Counselors, twelve Second Counselors, fifty-four Apostles, five Presiding Patriarchs, thirty-four Presidents in the First Council of Seventy and six Presiding Bishops.

The twenty-six men who now constitute the General Authorities of the Church have remained in office without change since June 4, 1925, when Sylvester Q. Cannon was ordained Presiding Bishop, a period of three years, nine months and five days to March 9, 1929. There have been only three other periods since the organization of the Church when the entire group of General Authorities (26) have remained in office without change for a longer period than our brethren who now occupy these positions. The longest period was five years, from October, 1862, to October, 1867. The next longest period was four years seven months, from April, 1912, to November, 1916. The only other period was four years three months, from July, 1870, to October, 1874. Only President Brigham Young and President Joseph F. Smith presided over the entire group, without change, longer than President Heber J. Grant has done.

The one who held office longest was Presiding Patriarch John Smith, grandfather of our present presiding patriarch, who was ordained in 1855 and died in 1911, holding this position for fifty-six years.

Rudger Clawson, now president of the Council of Twelve, held office for the shortest period when he was second counselor in the first presidency, being sustained in this position October 6, 1901, which he held until the death of the president, four days later.

Of our present leaders, President Heber J. Grant has held office longest as one of the General Authorities, from October 16, 1882, over forty-six years. As to age, President Charles W. Nibley is the oldest among our present authorities, having reached his eightieth

birthday Feb. 5. Hyrum G. Smith is the youngest, and will be fifty years old July 8.

Our Church leaders are men of God and they are inspired and led by Him. We respect and love them all. We would do well to keep their lives, their names and faces before us constantly, heed their instructions and obey their counsel. Let us uphold them always in their sacred responsibilities with our faith, our prayers and our faithful lives as Latter-day Saints.

Is There a Terminus?

We were driving toward a precipitous clift, on our left a mountain rose to majestic heights, while on our right a river seemed to cut off further progress. One of the occupants of the car became somewhat perturbed and exclaimed: "Oh dear! that must be the end of the road." And it really appeared that we were coming to the end, but the river took an unexpected turn and we found that a roadway wide enough for cars going in opposite directions to pass took us beyond the apparent terminus.

No doubt you have seen that wonderful painting entitled "The End of the Trail," where the Indian is sitting dejectedly upon his exhausted horse. But is it the end of the trail? It possibly is as far as that particular rider and that particular horse could go at that time. But after a rest they might go farther, or they might reconnoiter a little and find another trail that would lead them on.

I was riding with my grandfather one time when we got on a wood road leading toward a dark mass of cedars at the foot of the mountains. I remarked that it wasn't much of a road, and he replied that "it will lead you around the world if you follow it." I had never thought of a road leading two ways before that time. All I could see was the timbered foothills ahead, I hadn't thought of the possibilities in the other direction.

This appears to be the way with the progress or retrogression one makes in life. Sometimes we feel that the end has been reached, either up or down, only to learn that there is yet more to find of good or bad. Either more we can do to help ourselves to a higher plane, or to lower ourselves further in the abyss of despair. Sometimes we feel that if we could just do a certain thing we would experience the greatest joy possible, but upon acquiring our prize we find that there is yet something to be gained, something more to be done. I recall that a young man about to enter college for the purpose of acquiring a profession, expressed himself to the effect that if he was successful in completing his work satisfactorily he would be very happy. He was successful in his labors at school, but upon completing the work he found that he had merely made a start. In fact, he was somewhat discouraged to find that after four arduous years he knew so little. He had reached a supposed terminus, but it wasn't even a resting place. His four-year climb had placed him in a position where he could look out further on life and realize more fully the enormity of the journey ahead.

The more I contemplate the situation the more I feel there is no terminus. The supposed terminus is merely a bend in the highway of life. The road may be better or worse from thence on, but we must go forward.—*Geo. A. Faust.*

The Veil: Its Use and Abuse

By Professor N. L. Nelson

I. Its Divine Uses

"The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit."—*Vision manifested to Joseph the Seer and Oliver Cowdery, in the Kirtland temple.*

PERHAPS every mortal being who has given the question any attention recognizes *what* the Veil is; viz., that mysterious curtain which confines our perceptions to the natural world; limits our eyes, our ears, and all our other senses to the sphere of the here and now.

But not everybody has asked himself, "*Where* is the Veil?" Is it something outside of us or something within us? Does the Veil, for instance, hang in the air between me and my sainted mother who has just come into my room? I do not see her, but she may easily be there, blessing and encouraging me, for all that. In the temple, while taking their endowments, men and women often see those for whom work is being done, and sometimes hear what they interpret to be a heavenly choir. Is there a veil of sight and sound surrounding others in the same company—others who do not see and hear these things?

Happily the question is answered by no less an authority than the Prophet Joseph Smith, in the quotation at the head of this article. The Veil, or barrier between the spiritual and the natural world, lies deep within the soul itself; just as do the rosy morn, the vivid flash of lightning and the startling crash of thunder.

Outside the mind—that is to say, in objective space—all sensations are resolvable to mere vibrations either of the air or of the etheric medium which fills the universe. To the extent that our minds are accurate receiving stations for these multiform waves of energy we see, we feel, we taste, we smell; in a word, we perceive—that is to say, we mentally construct pictures involving form, color, sound, motion,—pictures also including ideas, thoughts, and feelings,—and project them outwardly into space where the original causes are acting, or seem to be acting.

This explanation of how we "take in" ideas is now a commonplace of psychology. It accounts perfectly for what happens when any of the senses are defective. The physical eyes of the blind, for instance, may receive the same vibrations as those of the seeing; but,

the soul's receiving station being out of order, a patch of blackness is projected out into space where the most marvelous forms and colors may be playing for him who sees. So also of the deaf, the paralyzed, and so on.

Instead of the historic five senses, psychology has now elaborated some fourteen avenues whereby vibrations from the outer world may reach the mind; but apparently science still hesitates about admitting waves of intelligence from beyond the Veil, or about granting a receiving station for them in the soul of man. Nor is this conservatism at all out of keeping with history. The centuries-long fight of religion against the new ideas of science is now reversed. The average scientist doggedly ignores or else ridicules the new and far-seeing reaches of religion. Since Darwin started the pendulum in the direction of materialism, it has become increasingly perilous to the scientist's prestige to admit anything whatever beyond the natural world; and as moral courage is not necessarily an asset of delvers into the natural world, he waves the subject aside by exclaiming, "Spooks—hallucination—ghostland!" and straightway poses as eminently sane!

But the pendulum is at length on the return. A few daring spirits, like Sir William Crookes, Sir Oliver Lodge, and Alfred Russel Wallace, have announced that the evidences for a world beyond this need no further scientific bolstering. For half a century these evidences have been accumulating and need now only to be assimilated to place sensations from the beyond among the established facts of science.

With this dictum of advanced scientific thinkers, no less than from the positive teaching of holy writ, as also from my own spiritual perceptions, I shall assume that there is an organized world preceding this one, from which streams of intelligent beings are coming through the gateway of birth; and another organized world following this one, into which those same beings, after a short stay, are moving onward through the gateway of death; also that the mind of man is inherently constituted to receive and interpret vibrations from beyond the limitations of the natural world, and that, too, without need of other mechanism than the psychic extension of his well-known mental powers.

With, however, this important qualification: that, in the words of Paul, "We now see through a glass darkly," and the gift or faculty, though innate in all, is more or less static for the most of mankind. Nevertheless, those in whom the faculty is awakened do truly see and feel spiritual reality, and with increasing clearness as they give attention and discrimination to their sensations. Growth in spiritual discernment implies exercise, as in the case of any natural faculty,

and exercise implies faith. Scepticism is ever the snow and frost above the soil of any faculty otherwise ready to sprout and grow. If it were as complete respecting the sight-and-sound worlds, as it often is respecting the spiritual sphere surrounding and interpenetrating the natural sphere, men would be both blind and deaf, from no other defect than want of faith.

Thousands, for instance, believe as I do, that in the "First Vision" the boy Joseph beheld the Father and the Son, and heard the message which opened this dispensation; but had the sectarian minister in whom the youthful seer afterwards confided been on the spot with the youthful prophet, he would probably have seen or heard nothing. Nor will his spiritual blindness ever change, as long as he clings to the inertia of his scepticism.

So also Paul on his way to Damascus beheld the Savior, and heard his gracious voice calling him to his life's mission; but his companions merely perceived a light and heard vague sounds. Taken the world through, perhaps nine men out of every ten would, under similar circumstances, have seen or heard nothing at all. But what of it? Their combined judgment could not count one whit against Paul's positive declaration. Would it be reasonable to give any credence whatever to the negative testimony of ninety-nine acorns that didn't sprout, as against one that grew to be a sturdy oak?

Passing again to our theme, the reader should note how very suggestive is the word Veil for the barrier between the spiritual and natural worlds. A veil is different from a wall or a chasm, either of which might completely shut off communication. A veil may, indeed, be opaque at one extreme, if its material be black; but at the other, it may be almost transparent, if it be made of filmy white. Between these two poles are all degrees of translucency. Then, too, a veil is a movable scene: it can be lifted or drawn close. Also silhouettes from the other side are often visible upon its surface. It is, moreover, an effective screen only as its sacredness is acquiesced in. Men may violate that sacredness at will; for a veil rarely fails to give up messages more or less distorted to the Paul Pry who sits with all his senses strained to detect its secrets. All these various meanings, applicable to a human veil, say, the veil between adjoining apartments, have real analogies when applied to the mysterious curtain which at once shuts out and yet reveals the spiritual world behind and within the natural world; which various analogies it is hoped this discussion may further serve to show.

Let us first give attention then to what seems to be the opaque extreme of the Veil, by which I mean, the people without faith either in a fore or an after-world. Spiritual density of this type is oc-

casionally found within family groups otherwise fervent in the inner light. Deep darkness also settles occasionally over whole nations, and during long periods of history. As before noted, the unexampled attention given during the last century purely to things of the natural world—justified as it has been in the marvelous advancement of the material side of civilization—has nevertheless all but overwhelmed man's faith in the larger spiritual sphere, of which this same natural world is probably but a temporal or a passing phase. Similar epochs of scepticism characterized the palmiest days of Greece and Rome. The Veil became black to them—that is to say, doubt and infidelity obscured their spiritual horizon—not because spiritual intuition was dead, but because it was quite discredited by selfishness and intellectual pride. The same thing is probably true in our day.

"The very concept of immortality bores me to death," exclaimed a savant in one of the discussions at Clark University. "Life here is tiresome enough; to have it prolonged into eternity would be insufferable." Such sentiments are never expressed by the men or women whose hearts are full of love, and whose lives are unselfishly devoted to the welfare of their fellow-men.

Here is the problem: To be incarnated—immured, as it were—in the matter of the natural world, is without doubt an essential step in eternal progress; but to be so deeply buried in the affairs of earth as to perceive no light whatever from the larger or spiritual sphere of being, is a calamity. Exclaims Whittier:

"Alas for him who never sees
The stars shine through his cypress-trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play.
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever Lord of Death,
And love can never lose its own!"

The view of the intellectual concerning the boredom of life can hardly be called normal. It probably represents the early atrophy of the psychic norms through studied indifference to spiritual things, and perhaps by contrast an unbalanced zeal for the things of sense; in other words, to selfishness; for in the accumulation of earthly things is to be found nearly every variety of sensual gratification. Spiritual inertia—soul-laziness, or unwillingness to make sacrifices—lies probably at the bottom of all carnal-mindedness; for the pleasures of sense grow, as it were, by the way-side and can be plucked and eaten without exertion. Aliveness to self-indulgence is the aspect of life

which man shares with the brute creation. To the extent that he revels in the lusts of the flesh, to that extent the eternal, spiritual being within him is lulled to an ignoble rest.

How long will it take for the sybarite—by which term I mean the "lover of pleasure more than lover of God"—to learn with finality that no progress whatever is reached down the stream called pleasure? At first it has many an exhilarating, rapid and picturesque waterfall; but, followed as an end in life, it gradually but inevitably loses its sparkle of movement, becomes sluggish by choking up its own channel, and ends finally in the quagmire which we call satiety and disgust.

What then? An opaque Veil, which is ever the cover and excuse for earthly self-indulgence, lasts at most for only a short span. Death brushes it aside. No doubt the lazy spirit thus again made naked in the pathway of eternal progress—which means spiritual progress—must suffer for his earthly stagnation—suffer among the hosts who give themselves over to "weeping and wailing and gnashing of teeth,"—because of lost opportunity.

But even so, the norm of faith in the plan of salvation is not dead—it is only dormant. As Paul says, "If in this life only we have hope in Christ, we are of all men most pitiable." Let us believe, therefore, that the sluggards will rise again to the strenuous life of spiritual achievement, whence alone springs joy; and not drop —at least, not all of them—to another level of inertia, which yields at best only a constantly duller tang of self-indulgence.

Let us next consider the other extreme of the Veil, that which approaches transparency. This is the achievement of prophet, seer, and revelator, and of those choice spirits on earth who have learned to "live in the light as he is in the light." It is the possible goal of every man and woman who has made covenants with God in sacred places; the possible, let us say, but still rarely achieved in mortality; for it means a life of such consecration to righteousness as to insure an unbroken stream of truthness from the Source of all truth. Many, indeed, are called, but few are chosen.

The chief mark of the radiant Veil is an up-to-the-minute testimony of the Gospel; that is to say, a testimony which recognizes as of God, not only all past dispensations of his dealings with man, but also the divine authority of the present dispensation, with its new revelations, its restored Priesthood, its sacred rites and ordinances, and its eternal obligations; even to the last detail of daily conduct, upon him or her who has entered unto covenant with our Father in heaven.

Such a testimony stands for the beginning of eternal Life, or, in scriptural phrase, the "passing from death unto life." It is the

meaning of "heaven" in the here and now, or the "Kingdom of God within you." Daily to such a one the Lord's prayer is fulfilled: "Thy kingdom come" to me this day; "thy will be done" by me this day as it is done by all who are in heaven.

As this stream of truthness lights up the inner being, its sensations are love, joy, peace, comfort, spiritual insight, and whatever other fruits of the spirit the soul stands in need of. Nor does this inner light detach a person from the lowly duties of earth life: it rather transfigures them—finds in the doing of them with the "single eye" the very means, if not the only means, of growth in the direction of intelligence, or the glory of God.

The radiant Veil means the light of the celestial glory already beginning to quicken our earthly tabernacles. And this light evidently grows in brightness until, in the resurrection, it shall burst into full divine effulgence: "Ye who are quickened by a portion of the celestial glory," says our Lord, "shall then receive of the same even a fulness."

But howsoever nearly transparent the spirit Veil becomes, it still remains a veil. Actually to see a heavenly being, or hear an articulated spirit voice, as the Prophet Joseph did, implies the lifting or taking away of the Veil; and this is always an *event* rather than a soul *status*. It follows that while we sojourn on earth, we see as through a glass more or less darkly; but the time at length comes, so says Paul, when we "shall see even as we are seen."

It becomes important then to inquire, how we ourselves are seen,—that is to say, by our Father in heaven.

"Unto me," says the Lord, "all things are spiritual." Nevertheless, he recognizes that to man there is a Veil hiding this real world, and disclosing another—a temporal, or as it were a shadow-world, the here and now of our physical senses. Curiously enough, philosophy, reasoning from quite another angle, finds equally the apparent insubstantiality of the natural world.

But be this mortal habitat what it may, God ordained it to be what it is; for only thus could the plan of salvation be brought about. "By the power of my spirit, created I all things both spiritual and temporal: firstly spiritual, [Does he not refer to pre-existence?] secondly, temporal, [Does he not here refer to the Fall?], which is the beginning of my work; and again firstly temporal, [Is not this the state in which the Gospel finds man?], and secondly, spiritual, which is the last of my work."* There can be no doubt about the meaning of the last "spiritual." It is the state toward which man's eternal emancipation is now tending, when, as Paul

*Doctrine and Covenants 29:31-34.

says, "we shall see even as we are seen." All things will then be spiritual to us as they are now to our Father in heaven.

We have thus far considered the two extremes of the Veil as viewed by mortal beings: on the one hand, the blackness of opacity representing either atrophied spiritual insight, or else that pride of intellect which rejects all spiritual intuitions as mere hallucinations; and on the other, that Nathaniel-like development which brings the possessor very "nigh unto the kingdom of God"—nay, admits him within its portals. In both extreme zones are comparatively few souls. This brings us to a consideration of the vast middle range of spiritual vision, that of translucency.

By a translucent Veil we mean one permitting light to pass through, but not forms or figures. As regards mankind, it varies from near-opaque to near-transparency. The fact that practically all peoples, whether ancient or modern, heathen or Christian, civilized, barbarous, or savage, have had, and do now have an innate sense, glimmering though it sometimes be, of a hereafter-world, is the most comforting generalization that can be made of the human race. It shows that the All-Father, when he sent his children earthward for experience, left the door ajar; left the sky-light of their souls translucent, that they might, in all their dark wanderings here below, not be without orientation.

As to what the light, which thus streams darkly or brightly through the Veil, may mean to this people or that, the interpretation is as various—grotesque, rational, artistic, or profound—as the civilization to which these peoples respectively have attained. What matters it, however, so far as the outstanding central fact of faith in the continuity of things is concerned, that one people conceives the Beyond as a happy hunting-ground; another as Valhalla; another as a beautiful Garden with houris to minister to appetite and passion; another as Nirvana, where the individual-soul finally dissolves into the All-Soul? If faith in a Beyond is really there to keep their faces turned toward God, then sometime and somewhere the Christ ideal will reach them; viz., that life is continuous, and that the hereafter is a progressive enlargement of the here and now, till man shall master, and then use creatively, all the forces of the universe.

To repeat: The thing that really matters is the question asked by Job: "If a man die, shall he live again?" He shall. Such is the common denominator of all interpretations of the Veil. That each religion out of this basic life-germ unfolds into that system of tenets, duties, rites, and ceremonies which seems the best preparation for the supreme fact of living beyond the grave—what else could be expected? Only let the soul keep in view, as an active hope and guide, this central truth, that man lives on through all vicissitudes, that

love is the dynamo of life, and eternal progress its destiny; let the soul but dimly respond to this glowing spark of faith, and of what significance by comparison are form and doctrine, tenet and ceremony? Without that spark ceremonies are nothing.

Suppose them to be crude and grotesque. Have you not seen a magnificent pine growing skyward out of gnarled and crooked branches—limbs dead or dying, which it sloughs again and again? The faith which lives behind and below form and ceremony, the faith which even dimly lights the inner man, may be compared to the spirit of the pine—that stream of light which the Father allows to shine through the Veil into every normal soul. Because of it, man too shall slough his wooden creeds—the first crude outreachings of his soul toward that light—as his head is lifted higher into the blue of heaven.

Right here, therefore, it is appropriate to consider the means whereby our Father reaches even his remotest children, and causes them to give up their first dumb responses to the spiritual world—the worship of idols, human sacrifices, burying the living with the dead, fetiches, charms, incantations—and to adopt instead those principles of right living which constitute life as God would have man live, and which alone are entitled to the name of true religion.

In the vision to Joseph Smith and Sidney Rigdon concerning the three glories, it is pointed out that beings from the Celestial minister to the inhabitants of the Terrestrial; and likewise beings from the Terrestrial to inhabitants of the Telestial; also that the Father gives special missions to his angels to minister in all the glories, wherever souls may be uplifted thereby, and made to advance in the scale of eternal progress.

Is not this, in a general way, a true likeness of what has taken place and is now taking place on earth? For let us not forget that the three glories are already here, though perhaps not so clearly defined as they will be there. And is it not the Celestial that first ministers to the Terrestrial here? What other meaning can you give to the visions and revelations that have ushered in the new dispensation? And when men who have received the Priesthood, and are enlightened by the Holy Ghost, go into the world to preach, is it not the Celestial again ministering to the Terrestrial? The truths as to right living which they disseminate,—that is to say, the Gospel or plan of salvation,—spread first into the lands called enlightened; but do they not travel from there by a thousand roads and by-paths into the barbarous and benighted parts of the earth? And shall we deny that God sometimes sends angels direct to these remote parts of the earth? And shall we deny that God sometimes sends angels direct to these remote peoples, with such truths as they are fitted to

assimilate, and sets up a Zoroaster, a Buddha, a Confucius, a Mohamet?

Trace by a swift glance the ever-widening "sea of glory" set moving by Christ's ministry on earth. Then read through again that matchless hymn beginning,

"From Greenland's icy mountains
To India's coral strand,
Where Africa's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain
They call us to delive
Their land from error's chain.

Read this hymn, I repeat, if you would realize how truly the Celestial administers to the Terrestrial, and the Terrestrial to the Telestial.

And by what the Meridian or middle dispensation did in this direction, measure what the dispensation of the Fulness of Times has already accomplished, and will yet accomplish, among the children of men. The Millennium, if we could but fully realize what the word stands for in spiritual evolution, would be our swiftest summing up of the Celestial-terrestrial-telestial forces now at work among mankind.

To bring the discussion back to our theme, let me ask: In virtue of what principle are these marvels of human salvation possible—this final human solidarity, in other words, this gradual, ever-widening acceptance of the Father's plan to bring about the spiritual unity of his children? Is it not because of the inner light which streams translucent through the Veil? Without the living faith-chain which this light awakens in man, and which links all men to the Father of Spirits, as well preach love, unity, and progress to the beasts of the forest as to the tribes of men.

Thus far the discussion has aimed to show how our Father in heaven uses the Veil to conserve and develop his children's spiritual ideals; how by making this mysterious curtain luminous and movable, rather than dark and rigid, he leaves in each soul a witness of himself, or if not so tangible a thing as that, at least a deep, wondering, reaching-out feeling after the Source of their being; how, to chosen spirits called prophets, he lifts the Veil that mankind may gain thereby the "word of scripture" which shall satisfy this reaching-out hunger; and how at the same time he commissions men to deliver the glad message to every kindred, tongue, and people.

Earth life, however, is too transitory for the true message to reach all men in any given generation; in lieu of which every people, during successive generations, builds up its own interpretation of the

Veil. Gradually, however, even on the earth-plane, these false religions give way to the true; and if this is true on the earth-plane, with its swift change of generations, how much more truly will the real supplant the false behind the Veil, whither we all go with eternity before us for readjustment.

Thus it follows that all men will finally "bow the knee," and come into divine harmony, save the sons of perdition; not necessarily with the same exaltation, but still in a kingdom of glory. And at the final analysis it would seem that this stupendous result becomes possible because divine Mercy left our inner or subconscious life continuous; that is to say, it dimmed but did not quite put out the light of the Veil.

But the greater question remains: viz., granting that our inner life is left continuous, why our outer or conscious life is left discontinuous, why there should be a Veil at all: why our backward look upon pre-existence should be obliterated, and our forward-look toward after-life existence should be barred?

Space will not permit of an extended answer. Says the poet:

> "For a wise and glorious purpose
> Thou hast placed me here on earth,
> And withheld the recollection
> Of my former friends and birth."

Manifestly that "wise and glorious purpose" is to be looked for in the nature of mortal life itself.† If God intercepts our vision both at birth and at death, backward and forward, his evident meaning must be that we are to use our senses, our judgment, and our will to master the lessons of the here and now, and not lose time picking holes in the Veil.

And now I wonder whether my making so much depend upon a translucent Veil will be understood, or whether I must disclose the golden text I have been following; viz., "That was the true light, even the light which lighteth every man that cometh unto the world"?

There remain the "silhouettes" which appear on the surface of the Veil; the Paul (and Pauline) Prys, who cease to live the glorious life which our Father provides for us here below, and spend their time instead in scrutinizing the Veil, if perchance they may thereby surprise some of its secrets; also the men and women who violently tear aside the Veil, thereby admitting upon the earth-plane devils from the pre-existence plane, and human derelicts from the plane of the after-life world. These will next be considered under, "Human Abuses of the Veil."

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†For an extended discussion of this aspect, see Prof. Nelson's article on the "Purpose of the Temporal Life" in the *Era* for May, 1922.

Olympic Games or a Mission?

By M. C. Morris

Percy D. McArthur

IS an athlete justified in asking for divine help in a foot race? A young friend of mine, Percy D. McArthur of Home Gardens, California, answers affirmatively. This does not necessarily imply that he believes one should insistently plead for victory, but at least the supplicant can ask for strength to do his very best and for the courage and mental balance to accept the result, whether success or defeat, with a smile. Percy also believes that an athlete must do his part toward making prayers come true, and therefore through training, proper care of his health, including strict observance of the Word of Wisdom, he has built up a beautiful body, as clean as a shining arrow and well nigh as swift.

This account of some of his achievements will be recognized by many of his former schoolmates and other friends as being true in every detail.

As far back as I can remember, Percy's one great ambition was to become an athlete, though up to the time he was a freshman in high school he had never seen a real foot race. He had not been blessed with a strong constitution, it seemed, and in his childhood days was always considered rather delicate. This fact but increased his desire to win athletic fame, and he never read an account of a close race or saw anything of the kind on the screen without having his imagination fired and determination awakened to accomplish something in this line himself.

At the age of twelve Percy was allowed to join the Boy Scouts and entered upon this activity with great enthusiasm. Every week

end his troop would spend a few days in the Hollywood mountains, living and hiking in the great out-of-doors. As years passed he began to develop physically and really to enjoy life, until, when the time came for him to enter high school, he possessed a vigorous body, and not a skeleton.

In the Huntington Park Union high school which he attended, the boys were required to take gym a certain number of hours each week. Mac, as he was familiarly called, would sit on the side lines and watch the bigger boys go through their exercises, and long for an opportunity to participate with them.

The desired chance came when he was a sophomore. The gym classes were divided into squads which held dual meets among themselves. That was the first time he had ever competed with what was considered a real runner. He ran in his regular gym suit and tennis shoes. To the surprise of all he won the 880-yard race in good time, far ahead of all the other entries. This attracted the attention of Coach Verne Landerth, who watched his subsequent efforts during the days that followed and then called him into his office and asked how he would like to try out for the track team. Giving Percy a pair of track shoes, he told him to report on the field that afternoon at four o'clock for the tryouts. Nothing short of a broken leg or some similar calamity could have prevented Mac from responding to the invitation. He was on the field a half hour ahead of time ready to run the 880 against the school champion, although he had received no training as to how to start or run. But he had been taught to put his trust in our Father in heaven, and so he asked for strength to do his part creditably. At the finish he was ten yards ahead of the field, and had qualified for the team. He acknowledged this as an answer to his prayer.

When the time came for the 440-yard race, the coach suggested that he compete in this event also. Percy told him he was tired out but would try it. As is generally known, this is one of the hardest races assigned to athletes for the reason that they are expected to sprint the entire distance. At the start Mac, in spite of his best efforts, fell into sixth place, but on the back stretch he began to pass the others. In fifth place he felt his strength and speed coming back. With increasing power he passed the fourth man, then the third, and on the last curve he ran wide and fell into second place. With fifty yards to go the first-place man was four yards ahead of him but was weakening under the strain, and Percy broke the tape and won the race. With modest pride he received the congratulations of the crowd and listened to the coach say that he had found a permanent place on the school team.

The first track meet of the year, to be held on the Pasadena

high school grounds, was three weeks away, and in preparation for it the coach instructed Percy in all the fine points of starting and running with least possible loss of energy. Coach Landerth had a responsive subject, for the boy's heart was in the work.

It was a wonderful day for a track meet. A large crowd was in attendance and each group had its favorite. The 440-yard race was called. "On your marks, set," the pistol shot, and before the report reached the grandstand each man of the flying group was straining to get the advantage at the first curve. It was apparent that Mac's brief training had not been sufficient to perfect him in the art of getting off his marks to the best advantage. He was fourth at the turn. The man in the lead was then, and remained during Percy's entire running career, his keenest rival. Gradually the race narrowed down to the two. Each man was doing his best, and in the final heart-breaking spurt Mac's best was better than that of the other man. A new high school record was hung up.

So went his sophomore year, and in like manner his junior year, during which time he qualified to run in the Southern California championships, where he took a place.

In his senior year, Percy was elected captain of the team, and also served as commissioner of athletics for the school. During the forepart of the track season he also ran the sprints, reducing the school record for the 100-yard dash to 10 seconds flat, and the 220-yard dash to 22 seconds flat. Then came the conference track meet. There were eight schools entered. Mac had been specializing on the sprints all year and there was one man picked to beat him in the 440-yard race. This man was from our famous rival school, Compton High. Our man was nervous because this chap was a good runner and had a beautiful stride. Percy entered the 100-yard dash, in which he placed second at 9 8/10 seconds, a good warm-up for the 440-yard run.

The first call was sounded for the 440-yard entries to get ready. Then I saw that Percy was very nervous, and during the second call saw him leaving the field. I followed and asked if he was quitting, or where he was going. His answer was: "To the team room and ask the Lord to give me strength to finish this race." This seemed to me almost foolish, but when he told me later that after doing this he immediately became quieted and that he felt his muscles set for the race, I began to see that it meant a lot to Percy and that perhaps he was right. The final call came from the starter.

Again the tense moment for runner and spectator while the crouching men waited for the gun. Every man hit the ground at the same time. Percy ran in second place, with an easy stride of seven and one-half feet, until they got to the curve, all the men in a bunch

—220 yards to go—on the home stretch with the tape 100 yards away, every man going strong. Then all at once there seemed to be new power added to Mac's legs. He began to shoot out of the crowd and broke the tape yards ahead of the field. The timers clocked him at fifty seconds flat—a new conference record.

The principal of the school was standing on the side line during the race, and I stepped up to him and asked: "Who is going to win the race, Mr. Stockton?" There was a lesson in his answer: "It's going to be a race to the finish, and the boy who has lived the cleanest life will be the winner."

This victory qualified him for the Southern California championship try-outs, where he placed first, beating his old rival from Pasadena high school. On the day of the championship race, they drew lanes next to each other. The Colosseum at Los Angeles was crowded with excited and enthusiastic thousands. The call came for the 440-yard run. Every man was away with the gun shot. At the 100-yard mark Percy was ten yards ahead of the field and maintained his lead until he hit the tape. The time was announced at 49 6/10 seconds. This had been the fastest race he had ever run, but as we were congratulating and cheering him he said: "Boys, no glory is due me, for it seemed at the start that someone had picked me up and set me ahead of the field and shoved me all around the track, and at the finish I was still fresh. I asked for strength to do my best and more than that was given me."

The state track meet was held at Modesto, California. Here Percy's rival stated that he was determined to win, but victory of the state championships was repeated. Percy was awarded the prize as the fastest 440-yard high school man in the state of California.

When Percy was offered a birth to the National Track Meet which was held in Lincoln, Nebraska on the 1st, 2nd and 4th of July, 1927, he asked me to go with him, which I did. He represented the Los Angeles Athletic Club. We left for Lincoln and arrived there two days before the meet. On the way, Mac was very nervous, this being the first trip of this nature he had ever taken. The boys in the party invited us to have a drink of coffee with them. They told Percy it would quiet his nerves and do him good. But he knew from experience of a better way, and I soon saw a change in his appearance.

On the day of the race, everything was in an uproar; but through it all Mac was calm, for he said he knew that all would be well with him. We watched the races which came before ours, then the 440-yard was on. At the finish of the race, there were three men on the tape at the same time—Butler, Burke and McArthur, a dead heat.

In the year 1928, the call of the Olympic was heard all over the country. Every athlete was ambitious to make the team which was to represent the good old U. S. in the world competition in Holland. A trip to Europe, seeing the wonders of the old world, meeting famous coaches, renowned athletes, competing, perhaps winning! Heralded as a world champion! The dream of a lifetime might be realized. Mac dreamed, but for once did nothing to bring about a fulfilment. He did not enter for the tryouts. In answer to the question put to him by his friends as to why he hadn't entered, he replied:

"I was confident I could make the team—was all primed and in trim, when I received my call to fill a mission. That meant more to me than any race." Then he added: "Young athletes should leave tobacco and alcohol alone, because the only place they will ever get any man is into trouble."

[Editors' Note : Elder McArthur is now laboring in the Mexican mission.]

Lines composed by Mrs. C. D. McArthur, of Home Gardens, California, for her son, Elder Percy D. McArthur, and read at his farewell prior to his departure for the Mexican mission:

Go, my boy, and heaven bless you!
I have read each precious line
Of your heart's responsive throbbing
To a higher call than mine.
God has spoken, you have heard Him,
And though tears these eyes bedim,
Your affections for your mother
Shall not mar your love for Him.

Could I bid you stay from fondness,
When the ever ruling hand
Marks your path to duty clearly,
And in faith you understand?
No! 'tis yours to be obedient,
And 'tis mine to be as true.
Go, my boy, where duty calls you
And my prayers shall follow you.

Dear to me is every pathway
Which your percious feet have trod,
But I give you fondly, freely,
To your mission and your God.
You and I must never falter
In the work we have to do;
Go, my boy, where duty calls you,
And my prayers shall follow you.

I shall pray for you, how often,
With the waking hours of morn,
Through the labors of my household,
And when night is coming on.
If a mother's prayers can guard you
Mid the dangers you must meet,
God will surely re-unite us
On a day divinely sweet.

I have loved you from the hour
That my lips first pressed your brow,
Ever tenderly, but never
Quite so tenderly as now.
All I have is His who gave it,
What He bids me, I must do;
Go, my boy, where duty calls you,
And my love shall follow you.

I shall miss you in the springtime,
When the flowers are all in bloom,
When the smiling face of nature
Bathes its beauty in perfume;
When the birds are sweetly singing
By the door and on the wing,
I shall think of you, who always
Used to pause and hear them sing.

Heaven protect and bless you always,
Holy angels guard your way,
Keep your spirit from temptation
And your feet from going astray,
To your parents ever faithful,
To your God be ever true,
Go, my boy, where they have called you,
And my prayers shall follow you.

"Mormonism" the Greatest Philosophy

One of the leading thinkers of the world, Dr. Carver of Harvard, said to a congregation, "I have studied the philosophies of the world, both ancient and modern, but the greatest of all philosophies is the philosophy of 'Mormonism.' "

Remember that, young L. D. S. student. In your readings be sure to go thoroughly into "Mormonism"—the greatest of all philosophies. Of course it is the greatest, because it is the culmination of all the Gospel dispensations.

We do not study these glorious truths one-tenth enough. Study them and become enthusiastic. Study them and truth will be our constant companion through time and eternity.

Caesar Augustus said, "He who goes not forward, goes backward." Let us keep on acquiring knowledge of the Gospel, every day learning more of the "greatest of all philosophies." If we stop, we go backward. Our spirits are pleading with us daily to learn more and more of these precious eternal truths.—*Joseph S. Peery.*

Flying Fingers

By Professor Harrison R. Merrill

Clyde D. Sandgren

If a word of five letters is half an inch long, then Clyde D. Sandgren, of Provo, a freshman at Brigham Young University, could write a line a mile long in twenty-four hours. In other words, this young man with the flying fingers can write more than 92 words a minute without mistake and can keep up that speed for fifteen minutes and perhaps much longer.

Now those who have labored over the keyboard of a typewriter using the "hunt and bunt" system cannot fully appreciate just what that means. To them I suggest that they take a pencil and piece of paper and dot the paper as rapidly as possible. Then when they have timed themselves and have dotted for ten seconds by the watch, they are to count the dots. That will give them some idea of how rapidly young Sandgren's fingers must fly in order to make 92 words per minute for fifteen minutes, as he did in December to win the beautiful pin offered by one of the typewriter companies. Those same people should remember that the typist must read the words, making letter for letter, punctuation mark for punctuation mark, space for space, and must do it without mistake or almost without mistake.

If the average length of the words is five letters, the young typist must have struck four hundred sixty keys every minute of the fifteen, a fraction more than seven and a half keys each second.

Young Sandgren has received notice in *The Gregg Writer,* a magazine for "secretaries, stenographers and typists," of which John Robert Gregg, of the Gregg short-hand system, is editor. That magazine states that "Clyde D. Sandgren, a Provo high school student, has hung up a typewriting record that is unique in its brilliancy and its inclusiveness. His accuracy on the typewriter at high rates of speed has won for him three portable typewriters and twenty-five medals and pins offered by various typewriter companies through their educational departments.

"On May 12, 1927, the Remington Typewriter Company awarded him a portable typewriter for writing for fifteen minutes at the rate of 68 words a minute, without error. Nineteen days later he wrote again without error for fifteen minutes, making 63 words a minute. His reward was a new Corona typewriter. In

December, 1927, in competition with all high school students using Royal typewriters, Sandgren was declared National Royal Typewriting Champion. His record for fifteen minutes was 86.4 words a minute perfect. In the 1928 Utah State Commercial Contest, he placed first. An unusual typewriting record."

The article goes on to say that young Sandgren, upon being asked how he accounted for his phenomenal success returned: "My parents have always maintained that clean living, wholesome food, and plenty of sleep will bring its reward. I have never tasted tea, coffee, tobacco, or strong drinks, and this, I believe, accounts for my nerve control during times of stress and excitement. I have been playing the piano for several years and this has helped me a great deal."

But that was not all, though much of the secret. Keeping the Word of Wisdom does not train a man at all, it merely puts him in condition to receive training well. Those three typewriters and those twenty-five pins and medals were not just showered upon this young man—he worked for them. Here is the conclusion of his statement: "I started typing in my freshman year and took regular class work until this year, when student-body activities interfered with my practice. One who wishes to make a success of anything must go into it wholeheartedly, and to that one thing I owe my success—practice."

There is the simple story of high achievement. Now that young Sandgren is in college he is still carrying on. In December, 1928, just to keep his fingers in trim, he tried the 90-word test. He came through his fifteen minutes with an average of 92 words a minute. There is just one more pin that has ever been won in Utah, and that was won first by a student of Brigham Young University—the 100-word diamond pin which was won about a year and a half ago by Miss Norma Christensen, of Richfield.

"I am going to try the 100-word test soon," said Cylde, smiling in his friendly way. "I believe I can take it."

I believe he eventually will take it, for he is still living the same sane, wholesome life that he lived when he won his typewriters. His nerve control should be just as good for it has not been impaired by the use of any narcotics whatsoever.

Clyde Sandgren has come up through Scouting and the organizations of the Church. No football man, no track athlete, no basketball star ever spent more time training for his work than Clyde Sandgren has spent in order to become a national Royal champion. He has attended to his diet, he has secured his sleep, he has avoided those things which seem to give efficiency only to deceive in time of stress, but instead of training his heels he has been training his hands. He has become the youth with the "flying fingers."

Dr. Karl G. Maeser, the Character Builder

By Dr. John T. Miller

THE outstanding service of Dr. Karl G. Maeser to humanity was in his ability to inspire young people with a desire to make the best of life. He understood human nature and built all his work upon the true science of mind. In his book, *School and Fireside*, he says (on page 38):

"It is the duty of parents and teachers to discover natural capacities and inclinations in their children, for these capacities point out, as a rule, the line along which the most successful career or vocation in life may be followed, although financial conditions, vanity, ignorance, prejudices, and many other influences may prevent the choice of the vocation most suitable and even cause the adoption of a vocation ill-adapted to the pupil."

The value of Dr. Maeser's work as an educator was recognized by the great educator, Col. Francis W. Parker, when he conducted a summer school for teachers in the Brigham Young University about thirty years ago. At a convention held in the Provo Tabernacle at that time Dr. Maeser delivered an address and at the close of it the writer saw Col. Parker embrace Dr. Maeser and weep for joy at finding an educator in the Rocky Mountains working so fundamentally in the educational field. On page 37 of *School and Fireside*, Dr. Maeser describes a weakness in education that has not yet been overcome. He says:

"The prevailing system of feverish competition in our public schools, emphasizing as it does intellectual advancement to the almost entire neglect of every other requirement, engenders a spirit of selfish ambition, an evil which sadly mars the characters of many of our most prominent public men today. The educational methods prevailing in the public schools and homes in America more than anywhere else in civilized countries neglect the cultivation of reverence. Hence the disregard for parental authority, out of which grows disloyalty to the laws of our country, disregard for the feelings and rights of fellow-men and a growing discontent with the conditions of society. No man can ever be true to his God who has not learned to be true to his home, his country and to humanity."

In the work of social purity for which there is such great need in all the world today, Dr. Maeser gave some of the most fundamental service that has ever been given. In the beginning of the Brigham Young Academy, now University, when Dr. Maeser was at the head, he personally gave instruction to the young men in sex-science and personal purity, while Zina Young Card gave similar

instructions to the girls in subjects that were vital to their lives. On page 41 of *School and Fireside*, Dr. Maeser says:

"There is a certain degree of prudery pervailing among parents and teachers in respect to the relationship of husband and wife, which their children or pupils are expected to enter into sooner or later. No one expects to occupy a position in business life without having informed himself in regard to its requirements, and sought advice from those interested in his welfare or otherwise posted himself on the subject. But young people of both sexes are permitted to enter into the most sacred relationships of life without one word of counsel.

"And this is not all: There is not an experienced teacher in the land that has not noticed with aching heart the slimy trail of the serpent, the symptoms of secret vices, on the countenances of some of his pupils. Attempts to confer with the parents in such cases for the purpose of securing their cooperation in the rescue of their child from the inevitable consequences of such habits, are too often met by a stolid indifference, an offended credulity, or even by personal insults.

"Let the teacher in private interview approach the afflicted one of his or her sex in great kindness, patience and purity. Thus many a young life is rescued from destruction and started anew on a path that leads to health, prosperity and usefulness. In schools where both sexes are taught but where only male teachers are laboring there should be a wise and experienced woman chosen as matron to talk with the girls and instruct them on moral and hygienic principles pertaining to the nature and mission of their sex. A male teacher should perform corresponding duties and similarly instruct the boys and young men."

More than thirty years ago while the writer was teaching physiology and psychology at the Brigham Young University, he gave a lecture a week for twenty weeks to the young men. Mrs. Susa Young Gates, and later Mrs. Leah Dunford Widtsoe, gave a similar course of lectures to the girls. The response to these lectures was very encouraging. Later when teaching in the L. D. S. University the writer extended the course to a lecture a week during the entire year and some of the young men who took the course said it was one of the most valuable courses they had. While visiting at the home of Dr. Mary Wood-Allen at Ann Harbor, Michigan, World President of Purity Work for the W. C. T. U., the writer told her of the constructive work that was being done in the Church schools of Utah and she said there is urgent need for such work in every school of the world. Dr. Maeser was a pioneer in that excellent work and the neglect of it everywhere today is one of the greatest mistakes that is being made.

As Dr. Maeser's book, *School and Fireside*, has long been out of print and few of his admirers may have access to it, another quotation from it may be given here with profit. Under the heading of "Cultivation of Moral Habits," he says:

"Vivisection of vegetable and animal organisms may be comparatively easy and to some extent instructive but it has never touched as yet the mainspring

of life, neither has the reverse process ever been attempted; viz., to reconstruct out of the separate fragments a living thing.

"As the origin of life is yet far beyond the horizon of analytical investigation so is the nativity of virtue hidden behind the veil of infinitude. Virtue is not a mere product of the necessities and conveniences of man nor an empirical outgrowth of advancing civilization to be viewed from a purely utilitarian standpoint as evolutionists would make us believe, but it is that attribute of humanity which makes man akin to God. Morality is the extent to which virtue has been able to manifest itself in the feelings, desires, words and actions of man either in his bearing as an individual or in his collective capacity as society.

"As a concrete manifestation of an abstract principle, virtue is to be cultivated more effectually by practical training in good habits than by mere theoretical instruction and logical dissertations. The chief part of morality consists in DOING and not in MERELY KNOWING. Precepts in morality, therefore, should follow the synthetic process moving from simple example to complex idea. In this way did God educate men from the Garden of Eden at the beginning, to the foot of Mt. Sinai in the Mosaic dispensation, then from Calvary in the meridian of time, and to the hill Cumorah at the opening of the Latter-day dispensation.

"The proverb 'Knowledge is power,' is only relatively true. Knowledge should be supported by corresponding moral qualities. The formation of character depends upon the nature of the moral training which accompanies intellectual advancement. There are learned fools and learned knaves in this world with all shades and diversities between them. A piece of furniture may be beautifully painted, splendidly varnished, elaborately ornamented, and gotten up in exquisite taste, and still prove worthless on account of the rotten timber in it. Another piece far less showy may be of greater value because it is proved to consist of solid wood.

"Thus it is with man. No outward refinement of manners, no acquired accomplishments, no excellence in the arts or sciences, no mastership in mechanical pursuits, no high position in society—can recompense for the lack of a virtuous character. Parents and teachers ought to make it their first and foremost concern, whatever other forming and shaping and garnishing their educational efforts may have in view, that the characters of their children and pupils shall be made of SOUND TIMBER.

"Morality is far more the result of habit than of reasoning. This fact serves as a guide to the educator who by perseverance and example habituates his pupils in good manners, noble aspirations; and chaste words and actions, thus assisting the formation of characters fitted to sustain honorably all the eventualities of this life, and prepared by daily object lessons in a strict morality for the duties of a higher existence."

The writer taught under Dr. Maeser and was prepared for the human-culture work he has done in more than 1,000 cities around the world through the personality and teachings of that great educator more than any other man in the Rocky Mountain region. Some of his other best teachers had passed on to eternity long before he was born. Among them were Doctors Gall and Spurzheim, George and Andrew Combe, Pestalozzi, Froebel, Dr. R. T. Trall, and Horace Mann, America's greatest educator, author of these lines: "Lost between sunrise and sunset two golden hours, each set with

sixty diamond minutes. There is no reward offered as they are gone forever." We also read: "Do not waste time because that is the stuff life is made of." The last words he said to his students were: "Be ashamed to die before you have won some victory for humanity." From early youth the writer has read biographies of great men and women who have devoted their lives not to the things that moth and rust corrupt, that thieves can steal, but to the improvement of human lives. During thirty-five years devoted to character-building, often under great difficulties, these people have been a constant inspiration, spur and real help.

Be Not Deceived

By Byrant S. Hinckley, President of Liberty Stake

Will Durant in his introduction to the *Story of Philosophy* has this to say:

"We want to seize the value and perspective of passing things and so pull ourselves up out of the maelstrom of daily circumstance. We want to know that little things are little and that big things are big before it is too late; we want to see things now as they will seem forever—in the light of eternity."

This admonition comes from one who has read deeply into the philosophy of life and who is competent to speak upon questions of far-reaching effect. These words are freighted with significance.

To get the true perspective of things, to weigh all things and evaluate them in the "light of eternity," requires not only remarkable vision but patience and self-discipline. We see the immediate more clearly and feel the urge of the present more keenly than we do the remote.

On the contrary, "eat, drink and be merry for tomorrow we die" is a fatal doctrine. More lives have been wrecked through it than from any other cause. No matter how alluring a thing may be, if it is not good "in the light of eternity," it is never good.

To know that "little things are little and that big things are big before it is too late" is a consummation of the highest wisdom. How many brilliant lives have been submerged or dissipated in transitory things; how many have achieved temporary success at the expense of enduring success? How often one becomes confused and lost in the "maelstrom of daily circumstance." To pull one's self up out of this and to view things in the "light of eternity" is to emerge into a larger and brighter world.

To major in things that have no permanent value seems not only a waste of energy but it has in it the element of tragedy. Petty things that scar one's conscience and mar one's character, no matter if they seem to bring temporary satisfaction are, in the final analysis, suicidal. If one does a dishonest thing, though it brings an immediate profit, it is paid for out of the coin of his soul. A lie cannot live. The only path that can be pursued with pride and permanent satisfaction is the "straight and narrow path." Our lives stretch into eternity and only the genuine can endure—truth alone can last. The poet puts it well:

"Truth crushed to earth will rise again,
The immortal years of God are hers;
While error wounded writhes in pain
And dies amid her worshipers."

"Be not deceived; God will not be mocked, for whatsoever a man soweth that shall he also reap." Gal. 6:7.

Lessons from Common Things

By Dr. Franklin S. Harris, President of the Brigham Young University

3. WIND

WHEN I was a boy living in a section where wind was very disagreeable during certain periods of the year, I made up my mind that if I ever had the chance to make a world to order I would eliminate all wind from it. If I had then known as much as I know now, such an idea could not long remain in my mind. Since my childhood days I have learned a lot of lessons about the world and how each part of it functions to the best advantage of man. I am sure that if my various childish fancies had all been catered to the entire universe would have been upset, and much suffering brought upon the world. More and more I am willing to take the world just as I find it, knowing that when I strive for greater knowledge of the parts that seem to function poorly I shall find that even they are fully justified.

Take for instance, this disagreeable item of the wind. What relation has it to our daily lives? It is so very common that we seldom pay very much attention to it, but if we strive to know all about it, at once it becomes of great interest. The wind is nothing more nor less than an attempt to even up air pressure brought about by different densities of the air. When air is heated it expands and therefore becomes lighter per unit of volume. A cubic foot of air that is cold weighs a fraction of an ounce more than a cubic foot of warm air. When a heavy weight is put on one side of a balance and a lighter one on the other side, the heavy one goes down and the lighter one comes up. This is the whole story behind wind.

When for any reason the air over a large area becomes heated it becomes light, and the air in the surrounding area which remains cooler is heavier; the cooler air rushes in and forces the lighter to rise. The rush of cold air is what we recognize as the wind, and the faster it rushes, the harder the wind.

The warm air which rises is of great importance to us. Air which is warm has the power to absorb much larger quantities of water vapor than cool air. Every housewife knows that whenever she wants to dissolve things like sugar quickly, she heats the water. This does not apply to all substances; for example, common salt does not dissolve much faster in hot water than it does in cold water, but most substances do, and most of them can be dissolved in larger quantities in hot water than in cold. Somewhat the same principle applies to gases like air. The air absorbs or dissolves very much more water vapor if it is warm or hot than if it is cold.

Air which has been warmed and holds a considerable amount of water vapor is continually being forced upward by cold air from surrounding localities. This moisture-laden warm air rises until it comes to a cooler current which absorbs part of its heat. After this loss of heat the air finds itself with more water vapor in solution than it can hold, and this causes cloudiness, or if the drop in temperature is rapid, rain. All of our rain comes about through just such a process. Of course, everyone realizes that it would not be possible to live long on the earth if there were not rain. The rivers would soon go dry and all the water would gather in the ocean as salt water. We need a constant supply of rain to renew the streams and to give fresh water to plants and man.

If my childish fancies had been realized there would be no wind and, therefore, no sudden thrusting of moisture laden air upwards to furnish water for rain. An exchange of air from place to place is essential to an adequate supply of rain, because stagnant air soon becomes saturated with moisture and no more water will evaporate. The winds bring in fresh air to absorb the moisture so that water in great quantities is taken into the air to furnish the necessary rain water.

Another very important quality of wind is that it has a great tempering influence on climate. Places which are cold and would remain cold are tempered in their climate because of the movement of warmer air. In the northwest part of this country and in Canada during the severe winter, the extreme temperature is frequently broken by what is called a "chinook," a wind which blows in from the west coast. This air having been warmed by the temperate ocean current moves inland and sometimes breaks a very severe winter. There is a constant interchange of air from land to sea whereby the land is made warmer during the winter and cooler during the summer. We all know how important it is to reduce the extremes of temperature both in summer and winter, and the wind is one of the most important forces in bringing this about.

Wind is also valuable in clearing the atmosphere. If there were no change in the air and it always remained in exactly the same position, it would become very foul around cities or districts with numerous industrial establishments, and soon become almost unbearable. It is a wise provision of nature that these injurious by-products of man, which rise into the air, can be swept away regularly by the cleansing action of wind.

In view of these things, as well as other things which I now know about wind, I have long since allowed my childish fancy to be replaced by the acknowledgment that the common things by which we are surrounded are very wisely planned. Did all of these wise provisions come about by chance? Can you believe it was brought about by a childish, amateur planner?

Utac, a New Wheat

HOW IT WAS PRODUCED

By Dr. George Stewart, Agronomist, Utah Agricultural College and Experiment Station

THIS year "Utac" wheat, an entirely new variety, is being grown on about twenty farms, principally in Cache Valley and Sevier Valley, Utah. This variety is a production of the Utah Experiment Station, and its name, chosen by President Peterson of the Utah Agricultural College, is a combined abbreviation of "Utah A. C." The accompanying photographs bring out the most important quality of this new wheat, which is its ability to stand erect on land where the old varieties lodged badly enough to reduce yield and to cause trouble in harvesting. In addition to this, the wheat has long, club heads, the chaff of which holds the grain firmly and prevents loss due to shattering of the grain. The grain is white and rather hard, whereas most of the old varieties on the dry-farm lands are hard and red. During the last three or four years red grain has brought a price that is less by about 8 to 15 cents a bushel.

"Utac" wheat is adapted to production on dry-farming lands where winter-killing is not serious and where the soil and moisture conditions are so favorable as to cause the ordinary varieties to lodge. Turkey wheat and Kanred wheat, which is merely a selection of Turkey, do not have straw of sufficient strength to permit their standing erect if the yields are going to be 35 bushels or more to the acre. While considerable areas of our dry-farming territory are in regions where the yields will be smaller than this and where lack of moisture is the serious problem, there is still an important proportion of the acreage, such as large parts of Cache Valley and adjacent regions, and smaller areas in almost all parts of the state, where the yields will be very high. It is in these sections of the dry-farming territory that this new variety of wheat will likely find a welcome reception.

In the Sevier River Valley of Utah, especially in the general vicinity of Richfield, there is a territory wherein spring wheats are seeded but where the common varieties such as Dicklow and Federation do not seem to be adapted. The variety "Sevier," named from its having been first found in that locality, is an important variety. "Utac" wheat was tried last year in that region and it was thought to be very much superior to Sevier wheat. It was, in fact, in that region that the plant-breeding work which finally resulted in "Utac" wheat was begun.

FIG. 1. "UTAC" WHEAT IN SEVIER COUNTY ON SAME FARM AND BESIDE THE FIELD SHOWN IN FIG. 2. THIS FIELD YIELDED 71.4 BUSHELS AN ACRE.

Manufacturing a New Variety

The plant-breeding process by which a new variety is produced may almost be likened to a manufacturing process. In 1918 and 1919, the writer made a survey of the wheat fields of Utah and found a hitherto unknown variety growing in Sevier Valley, Utah. During the next two or three years this variety was grown on the experimental farms at Logan. A study of the characters and behavior of the variety in comparison with the ones known in the United States revealed the fact that this was a new variety. In keeping with the place of its discovery, the name "Sevier" was given to it.

At the time it was found in the neighborhood of Richfield, farmers and other interested people reported it to be the predominant variety on account of its ability to fill the grain properly even when it lodged on the wet land of that valley. It was observed also to have the quality of holding the grain firmly in the chaff.

During its first two years on the Experimental Station ground at Logan, this variety proved to be a high yielder when conditions were such that it could remain erect. This prompted the initiation of a plant-breeding project to unite the stiff straw of the Dicklow variety with the desirable qualities of Sevier. This effort led to a "manufacturing" process in which the two wheat varieties furnished the raw material and in which the processes consisted of making use of the forces of heredity.

How a Cross is Made

Ordinarily both the male and female elements of wheat come

from one plant. Such a crop is said to be self-fertilized. Because this condition prevails, the variety Dicklow, if kept pure from admixtures, will breed true to itself. This is likewise true of the variety Sevier, as well as of other wheat varieties. Artificial fertilization is, therefore, necessary in order to cause a cross. A man who understands the operation takes with him a bucket, box or small stool on which to sit and goes into a grain field just after the wheat is well headed. He needs a single implement—a small pair of forceps, or tweezers as some people call them. If the wheat variety has beards, he will also be required to use a pair of small scissors which are useful but not necessary on a variety that has no beards.

The worker examines a head of wheat in order to see that no fertilization has yet taken place. The Sevier wheat is bearded, and since that was used as the mother plant in the cross, the beards were clipped out of the way rather close down to the chaff. At the base of the head and at the top are some small spikelets (a group of chaff and flowers forming one section of a wheat head) which are clipped away because they mature at a different time from the ones at the middle of the head. With the forceps held carefully in one hand and the wheat head in the other, the worker gently slips the closed tips of the forceps between the two chaffs inclosing the flower, that is, where a kernel will later form. He finds inside of this floret, as it is then called, four parts. At the base is a tiny, tender club-shaped body bearing on the top a feather-like projection. This is the female part of the flower and is known as the pistil. Surrounding this are three green bodies supported on slender stems. These are the stamens and bear the male element of the flower.

The three stamens are carefully removed, care being taken not to leave any of them, either whole or in fragments, and also not to injure the tender surrounding tissues. Since this operation is repeated for all of the other florets on the head, no kernel of wheat would form if other treatment was not given. Nothing remains on this head of wheat except the female parts.

The worker now goes to the other variety which he wishes to use in the cross and chooses a plant which is two or three days more advanced than is the mother plant. Examination with the forceps shows that the three green male bodies removed from the mother plant have now turned yellow. One of these is removed in the points of the forceps, and the worker, sitting close to the mother plant and protecting it with his body against any slight breeze, touches this yellow body on his thumb nail. If it is mature and ready for use a small cloud of yellow pollen is given out. The anther which holds the pollen is then thrust into one of the florets and touched gently on the feather-like projection of the pistil. These

yellow, powder-like bodies of pollen are the male elements and are thus brought in contact with the female elements in the pistil.

This process is repeated for each kernel of wheat that is to form in the head. The head of wheat is then carefully covered so as to prevent access of undesired pollen until fertilization has taken place. In a few days the cover is either loosened or removed, but a tag giving the history of the cross is left on the stalk just below the head. If natural conditions are favorable and if the operator is skillful, there will be kernels in most of the places where there should be, and these kernels will be crossed or *hybrid* kernels. At maturity the kernels are harvested carefully and those from one head are placed in a small envelope and properly labeled. This operation was performed in the year 1919 between the Dicklow and Sevier wheats.

In 1920 each kernel was seeded by itself about one foot distant from other kernels. A single plant comes from each kernel. When spaced a foot apart, sometimes as many as 20 to 40 heads develop on each plant. These are allowed to develop without any artificial manipulation. When mature, all of the grain is harvested and once again placed in an envelope.

In general appearance, the plant during the year just mentioned is somewhat like the one parent and somewhat like the other. During the next year, 1921 in this case, the kernels from the plants were seeded in rows with about 3 inches between kernels. Some 500 plants were so grown in 1922 from the cross of Sevier-Dicklow. This season some plants resembled one parent, some the other, with all sorts of combinations between the parents. At harvest time the grain

FIG. 2. "SEVIER" WHEAT IN SEVIER COUNTY ON SAME FARM AND BESIDE FIELD SHOWN IN FIG. 1. THIS FIELD YIELDED 50 BUSHELS AN ACRE.

from each plant is again placed in small envelopes and given a number, a record of which is also kept in the pedigree record book.

In 1922 this grain was again sown in such a fashion that the wheat from each plant of the year before constituted a short row of about 40 or 50 plants. During this year some of the rows bred true, that is, all of the 40 or 50 plants in that row were alike, but many of the rows still produced plants that differed from each other, that is, the row "segregated," as the plant breeder says.

Individual plant selections were continued for one more year (1923), at which time about 350 grains, most of them different in some way, were obtained and all of which were now breeding true to whatever qualities they possessed. These were then (1924) put into a yield test to find which were the highest-yielding sorts. Manifestly, 350 strains can be more readily handled when seeded in rows. Rows 17 feet long, three rows in a place for each sort with a similar planting three other places in the field, gives a reliable test.

The next year (1925), poor ones are dropped out of the test and still more of them during the third year (1926). Some dozen or twenty now remain and there is enough grain to put in a grain drill and seed a small plat a few rods long and one drill width wide. Comparative yields are made in these plats, not only between the strains themselves but with the common varieties. These common varieties are known as "checks." One of the strains which had the pedigree number F-68 proved to be superior in yield, in standing ability, and in other qualities. It was multiplied (1927) in an area of about 2/3 of an acre.

There was then enough grain to seed on two farms in Cache Valley and two in Sevier Valley, for the 1928 crops. From these fields comparisons were obtained bearing out the experimental superiority of this new wheat which was given the name "Utac."

There are two other qualities that are not yet known and can only be proved by time. It is not at all certain that this new wheat is fully winter hardy under unfavorable conditions. A series of crosses with some hardy parents is being brought through their segregating stages in order to have some strain that will be hardy to winter cold if "Utac" wheat proves not to be. It is not yet known that the milling quality of this variety will enable it to establish itself as a widely grown commercial sort. Every new wheat is objected to at first. It will, therefore, be two or three years, or perhaps longer, before this can possibly be known.

Such is the history of the manufacturing of a new variety. In this method lies great possibilities, not only in wheat but in other crops. By it a good quality in one sort can be added to the good qualities of another sort, but it is a slow, expensive, and rigorously scientific process.

Little Tads

By George P. Barber

I found a tobacco can in my 3-year-old son's overall pocket today. Further search disclosed a package of cigarette papers. Of course I took them away from him, though he gave them up with reluctance.

This afternoon he came downstairs with a smoking match in his mouth. I didn't need to ask him what he was doing; he volunteered the information.

"Look, daddy, I'm smoking," he said, gleefully.

I was amazed at the dexterity with which he handled the imitation cigarette. Evidently he had been studying some smoker carefully. Bobbie has never seen me smoke, I don't indulge; but he has seen somebody go through the characteristic motions, and the sharp, bright eyes of these little youngsters of ours miss very little. And imitation with them is developed to an unusual degree.

Bobbie

Several days ago I felt it my duty to correct Bobbie for doing something of which I didn't approve. I was thunderstruck when he used a profane word —an oath that I have often heard but have never used myself.

Tonight I am seeking a solution of the vexing problem of how to break my son of saying such things as "you big dumbbell" and other more serious and even less elegant epithets. I am less in the dark as to how to proceed than I was earlier in the day, for as I passed my neighbor's house (where Bobbie plays) I heard a voice pipe up in a high treble, "You big dumbbell." So I have a cue. The smoking habit is a common one in the neighborhood; therefore I can easily understand the origin of the smoking match.

After pondering upon the problem, I am constrained to think that many grown people do not realize how extremely imitative are children, or else they are grossly negligent of their duty, which consists in setting good examples. Children do not acquire habits of profanity, untruthfulness, disobedience and undesirable traits of themselves — they learn by example.

As I am writing this, Bobbie sits with his legs crossed and his hands clasped in his lap. He is imitating the man from whom we buy milk. He wants to wear overalls because Harold, his chum, wears them. He wants a "big" dish of soup because his "daddy has one," and insists upon doing count-

less things in certain ways because he has seen them done in just those ways. I was surprised the other day to watch him peel an apple very dexterously, and deftly cut out the stem. I noticed the striking resemblance of his method to his mother's.

My purpose in writing this article is not to advertise my son's cleverness. In common with all parents, I am extraordinarily fond of my boy, but I am nevertheless willing to admit that he is no smarter than other lads of his age. I am endeavoring to point out some truths, and am using the most convenient illustration as an example.

It is my unqualified opinion that many things are going on in the heads of our youngsters of which we have little knowledge, and that we do not give them credit for half they know. Herein lies the essential weakness of our training. We do not start early enough and we do not understand our subjects as we should. We fail to realize how keen their eyes are, and how they treasure up every impression to spring them on us when we are off our guards. For they are also past masters of technique. They begin early and we must keep a safe distance ahead of them by starting earlier. In fact, it is never too early to begin.

It is indeed a fascinating study—the development of the child's mind to successively higher and higher planes. Scientists tell us many things concerning the minds of children. There is yet much to be learned. To understand children, one must place one's self as nearly as possible upon an equal footing. I am convinced that one cannot reason from a lofty, abstract point of view in analyzing the juvenile mind. Constant contact and sympathy are essential to successful training.

Little tads! How they worm their way into our hearts! I sometimes think we love them more for their faults than their virtues—if youngsters of such tender age can be said to have faults and virtues. At least we can understand, through a study of our children, why the Almighty gave weaknesses to those whom he created. But our parental duty consists in nipping the small offenses in the embryonic bud and in having a wholesome respect for the juvenile brain, no matter how juvenile it may be.

O Man, Revere Your Heritage

O man, revere your heritage.
  A child of God are you!
Unto your royal parentage,
  You should be nobly true.

Fling off the grasp of fettering things,
  From meagreness arise;
Endeavor will lend you her wings,
  To soar to yonder skies.

Stoop not to strife, eschew all ill;
  For you, the golden deed
Awaits your cup of life to fill
  With Godship for its need!

O man, revere your heritage,
  A child of God are you!
Unto your royal parentage,
  You must be nobly true.

Provo, Utah GRACE INGLES FROST

Leadership Week Unique

By Professor Harrison R. Merrill

Seventy-four stakes, including three in California, were represented by registrants at Brigham Young University during the Eighth Annual Leadership Week, which was held January 21-26, inclusive. This registration indicates that interest in adult education is growing.

This year, in addition to the Leadership Week, a number of state-wide organizations held their annual conventions at Brigham Young University during the same week. These began with the convention of the State Horticultural Society, January 21, 22 and 23. On January 23, the Poultry Producers Cooperative Association held its convention, and on January 24, 25, and 26, the Utah State Farm Bureau held its annual meeting. These sessions closed with the meeting of the Beet Growers Association during the afternoon of Saturday, January 26.

Though the lower plant of the Institution was utilized mainly by Leadership Week activities and these state conventions, the class work of the school, in the main, went on as usual. In fact, those classes which are held on University Hill felt no interruption whatever. Though students were used for registering the visitors, these served in relays in such a way as to cause none of them to miss their classes. Theology was not taught as it usually is, but through special devotionals at which four special speakers, Dr. Joseph F. Merrill, commissioner of education of the Church; and Elders Joseph Fielding Smith, Stephen L. Richards and Melvin J. Ballard, members of the Council of the Twelve, gave inspirational talks.

Fifteen departments of instruction were organized for the adult students. Of these, two—Scouting and Recreation—had programs which ran throughout every hour of every day, except the two hours devoted to the General Assembly. These departments offered regular instruction under the direction of professors of Brigham Young University assisted by visiting lecturers. The general authorities and general boards of the Church cooperated in all of the work by furnishing lecturers and by assisting in outlining the programs for the various departments.

The Recreational Department tried an experiment this year consisting of a number of demonstrations, a different one each day. On Monday, Miss Wilma Jeppson, physical director of girls at Brigham Young University, staged a family reunion. This demonstration was followed on Tuesday by social culture demonstrations, on Wednesday by a picnic demonstration, on Thursday by a ward reunion, and on Friday by a Spanish fiesta. All of these demonstrations proved to be interesting and helpful and attracted a great deal of attention.

Though the fifteen departments each had a separate subject, each one was built around the theme: "Education for the enrichment of rural life," which gave the week some unity. The state conventions, of course, followed splendidly along the same lines.

The departments which offered instruction were Scouting, Recreation, Man and His Biological Environment, Health, The Family in Relation to Social Welfare, the Interpretive Point of View in Teaching Standard Church Works, Journalism, Genealogy, Music, Psychology, The Rural Home, Reading in the Home, Standard Red Cross First Aid, Child Care and Training, Literature, and Drama for Relief Society Class Leaders. These departments, in the main, held but one session daily.

Each of the first three days a gen-

eral assembly was held for all visitors, under the direction of Brigham Young University. The assemblies on Thursday, Friday, and Saturday were conducted by the Utah State Farm Bureau.

On Monday, Dr. Franklin Stewart Harris, president of Brigham Young University, was the first speaker. He outlined the purpose of Leadership Week, which, he said, was to furnish an opportunity for adults to know the delights of learning within the gates of a university. He was followed on the same program by Dr. Joseph F. Merrill, commissioner of education of the Church, who emphasized the need of religious training along with secular learning.

Elders Joseph Fielding Smith and Melvin J. Ballard, members of the Council of the Twelve, were the special speakers Tuesday. On Wednesday, Dr. George H. Brimhall, president emeritus of Brigham Young University, and Dr. Thomas L. Martin, were the principal speakers. Sam H. Thompson, president of the American Farm Bureau, and C. S. "Farmer" Brown, former president of the Arizona Farm Bureau, were the chief speakers at the Farm Bureau sessions.

All advocated organization and better-business methods on the farm in order that the farmer might be able more fully to enjoy the labor of his hands.

Ephraim Bergeson, president of the Utah State Farm Bureau, made a plea for tax reform.

On Friday afternoon, the Junior Farm Bureau and the 4H Clubs had charge of the program under the supervision of L. R. Humphries, D. R. Murray and Mrs. Rena B. Maycock.

President Franklin Stewart Harris, was the closing speaker of the Farm Bureau Convention. In his talk he emphasized the need of study of what he called the Three T's—Tariff, Transportation, and Taxes, declaring that farmers must find a solution of these problems if they are to maintain the high standard of living they should maintain.

The free evening entertainments were especially attractive. They began with the Get-Acquainted Ball on Monday evening, at which fully 500 couples were present and participated.

Perhaps the crowning entertainment feature of the week was the Brigham Young University Symphony Orchestra Male Glee Club concert, which was held in the Utah stake tabernacle on Tuesday evening. The orchestra of forty-five instruments was directed by Prof. LeRoy J. Robertson, whose interpretations of the numbers his musicians played were exquisite. The male chorus contained ninety voices, as the Mendelsohn Male Chorus and the Brigham Young University Male Glee Club came together, under the direction of Professor William F. Hanson, for the occasion. The tabernacle was filled to capacity by those eager to hear the artistic triumph.

On Wednesday evening the Utah stake tabernacle choir, under the direction of Dean Gerrit de Jong, sang "The Vision," Evan Stephen's well-known composition. The Brigham Young University string quartette and Professor Alfred Osmond, reader, assisted on the program. After the concert, the Poultry Producers Association entertained at a free dance in the Ladies' Gymnasium.

For the first time in the history of Farm Bureau banquets, a group of farm folk served the dinner, when Timpanogos ward of Utah stake prepared and served a country-style chicken dinner with all the "trimmin's" on Thursday evening in the Fourth ward amusement hall. More than 300 guests sat down to the repast and were entertained between and during courses by numbers furnished by various Farm Bureau organizations. At the same hour, Brigham Young University debaters were debating the tax question with debaters representing the University of Utah before a splendid audience in College Hall.

The Uses of Courtship

By Linda S. Fletcher

Introspection and reflection! Alicia Warner felt that her thoughts had been going round in circles, without arriving anywhere, long enough. No doubt the best thing she could do would be to accept Betty's invitation to spend a week or two at the dry-farm. Allan's letter frankly revealed how eager he was to have her come out there; and, perhaps, seeing him again and getting Betty's views on this marriage question would enable her to decide just what she wanted to do.

Of course there was her promise to Allan Ware. For several years, there had been a tacit understanding between them that she would marry him when she had finished college; but—was she capable of becoming the wife who could make a success of marriage under the circumstances involved? Now that she was graduated and back home, confronted with the necessity of setting a definite date for the wedding (and Allan's letter made it plain it could not take place too soon to suit him), she wondered. Some of her acquaintances were failing dismally in the marital relation; and it seemed obvious that life on a dry-farm would be especially trying.

For that was her destiny if she married Allan. He was aglow, heart and soul, with interest in scientific farming; especially, now that, having finished the course at the agricultural college, he had been living on his dry-farm for a year. He and John Akers, Betty's husband, had been working their land together, pooling their resources, with the result that they both had unusually fine crops and would, as Allan wrote enthusiastically, "make a stake this year" if no unlooked-for bad luck intervened.

Alicia was happy about this good news, especially for Betty's sake, as she knew that John had had some disheartening failures, due to drought, grasshoppers, and other troubles. Knowing that they could expect occasional good crops, however, did little to lighten Alicia's fears concerning how she would meet the trials and difficulties of the lean years which she knew would come only too often.

What had the years of struggle done to the dainty, care-free Betty with whom she had grown up and who had been her most intimate friend during their high school days together? Alicia had seen but little of her former chum for several years, as Betty had decided to marry John, instead of going to college, and go with him to his farm. Was the girl she had known sorry that she had chosen such a hard life?

That was what Alicia wondered about herself: Would she be sorry she had chosen to set her feet in a path so evidently bestrewn with thorns? She knew that Allan had borrowed money for his college course and that he would have to buy expensive machinery for his farm; so, even with an excellent start this year, and the best of breaks for several seasons to come, it would be some time before they could expect to have things at all easy. Did she love Allan sufficiently—was she woman enough—to conquer, gloriously, the obstacles that threatened, or would she go down before them? Wouldn't it be better for her to avoid risking defeat, by taking one of the several positions open to her as a college graduate and waiting a few years until Allan's financial position was more secure before she married him?

But Alicia shrank from such a decision, for she did not wish Allan to think of her as a coward. He had al-

ways been wont to predict what a fine pal she would be. But what if she should fail to live up to his ideal of her? What if marriage to him should prove an unbearable burden? As for divorce—well, she couldn't endure a quitter.

"If I marry, I stay married and do my best to make a success of it," had always been her declaration when girl friends had suggested flippantly that "there is always divorce" should marriage turn out badly. But if she were to marry and then feel even a secret desire to escape her vows, she would consider that her failure was just as real as if she had secured a divorce.

"I'll go to Betty's," she decided. "She surely cared for John, and if her love has endured through all the struggles they have had, I'm sure that I can meet the test."

Her mind thus made up, she lifted Allan's picture from where she had laid it, face downward, on her dressing table and looked into his kindly, eloquent, dark eyes.

"Do you know," she whispered softly, "when I am looking at you, I forget all about practical considerations and just remember that I love you. But will I always do that?"

The drive to the dry-farms over the bleak, dusty roads of southeastern Idaho did nothing to arouse enthusiasm in Alicia. Even the far-stretching acres of gold which undulated around her on every side, as she neared her journey's end, made her eyes ache with its glittering brightness in the hot July sunshine. It seemed to blend with the fine dust that settled upon her as she rode along.

At last the car drew up before a tiny cottage, and "Yellow, too!" she exclaimed inwardly as it gleamed out at her so stark and new in its fresh coat of paint. Of course the color was all right; but out here among the grain and the dust, accentuated by the blazing sunshine, it gave one the feeling of brightness overdone, striving pitifully to hide distress.

And Betty's smile, as she came to the door, had much the same quality, though it failed to mask completely that she felt, though no doubt only semi-consciously, both confusion and defiance. She was expecting another baby, which Alicia knew would make the third in a little more than four years. No doubt Betty's manner was defensive armor against any pitying criticism that her former chum might express; but, though she did feel pity, Alicia hid her commiseration successfully under a casual air, and Betty was soon enabled to regain something of her natural poise.

"Come right in here, Allie," she invited leading the way into the one bed-room where a double bed and a cot for the children offered repose for the family. "John is going to sleep with Allan over at his shack while you are here. Allan takes his meals with us, and you'll just have time to get all fixed up before he and John come in for supper. I'll bring you some water."

As Betty withdrew, Alicia thoughtfully laid out a change of clothing, pondering the while how she must proceed if she was to renew the confidential relationship that had existed between them a few short years ago. First, her dress. It was all important that it be no finer than the one Betty had on. She replaced the green silk crepe she had chosen with a simple frock, a pink linen, and then turned to open the door, in response to Betty's rap.

There her friend stood, slightly stooping under the weight of two pails of water.

"Don't you dare wait on me like this," scolded Alicia as she took the water from her. "I didn't come out here to make you more work."

Betty wavered on the verge of making a frank admission and then out it came:

"I'm surely glad to have you here, Allie, but I'm so afraid you'll find things awfully inconvenient. You're

used to much nicer places, of course."

Alicia faced her squarely.

"Now, Betty, you know my home is no better than the one you knew as a girl, and surely I can make myself comfortable under the conditions here. If I can't, I'm no fit wife for Allan for our home will be no better than this, if as nice."

"Well, I didn't exactly mean that," Betty answered, and the last vestige of defiance disappeared, "but I haven't seen you for so long, and it does seem that things are rather primitive. But you just make yourself at home and forget everything except that we are glad to have you here and that you'll soon be with Allan. Hurry along now and I'll finish setting the table. There's the tub," and she pointed to a tin one in the corner.

After she had bathed and dressed, Alicia brushed the deep waves of her blonde bobbed locks closer to her small head and thought of Betty, as she surveyed the effect of her arrangement in the mirror of the shabby dresser,—Betty, whose once delectably dressed hair now looked so lifeless and stringy.

"She has so much to do," excused Alicia. "I must get her to let me give her a wave. My knowledge of beauty culture will come in handy when I am marooned out here." The thought startled her. "Marooned?" She mustn't look at it that way.

Betty had set the table in the living room and was hurrying around in the hot kitchen when Alicia came out. The latter remembered that she had seen nothing of the children.

"Where do you keep the kiddies?" she asked.

"The boys took them out to the field with them this afternoon," Betty told her. "They like to be with their father and Allan and it's a help to me to have them amused when I'm busy." She spoke breathlessly, working the potato masher at the same time.

Alicia went over and took the tool from her.

"Sit down now and rest a minute while I make myself useful. You must let me show Allan that I'm not entirely useless."

"There they come," Betty said, as a "hello" sounded from the fields, and she went to the door.

Alicia followed her and could make out the dusty, khaki-clad figures of the two men approaching through the grain, each carrying a tiny, sun-hatted figure astride his neck.

"Dorothy is just as happy with Allan as with John," smiled Betty as they watched, "but the baby always chooses her daddy. Well, Allan is more anxious than usual," she added, as his tall, slender figure came on, approaching the house with long, eager strides.

"You'd *better* hurry," Betty teased as he drew nearer, and Alicia felt a wave of pure joy engulf her as she raised her hand in answer to his waved greeting.

Betty made way for him, laughingly, as he came avidly on, sliding Dorothy to the ground and enfolding Alicia in what she breathlessly declared to be a "bear hug."

"Why, Allan," she laughed somewhat protestingly, "you're scratching me all up."

Allan ruefully passed his hand over his stubbly, sweat-grimed face.

"I'm surely in the 'brush,'" he laughed, "but you'll have to get used to that, honey. Farmers don't have time to shave every day. John doesn't,"—as Betty's husband took her hand in a tight grip and grinned at her from a mass of dark stubble—"and Betty doesn't scold."

"Which is not saying that she shouldn't, perhaps," retorted Betty, holding out the baby she had taken from her husband's arms toward Alicia without a word but with a proud look in her eyes that seemed to ask Alicia if the child were not vindication enough for the frequent appearance of babies in that home.

"What a little darling," Alicia praised sincerely, for Ruthie, with her

tangle of curls and smiling, cherub face, certainly merited the appellation.

"And I like Dorothy, too," she went on, as the other little girl came toward her with frank friendliness.

"Doro is my little girl, so of course you must like her," explained Allan. "And she's a dandy!"

"Are you Mr. Allan's girl, too?" questioned the child gravely, as Alicia held her hand.

"You bet," Allan affirmed, as Alicia smiled. "And she's going to come out her and live with me in my shanty right away. Won't that be fine!"

And looking at him, Alicia wondered how she could ever have doubted that it would be *fine* to do just that.

After supper was over and Allan had gotten "out of the brush," as he expressed it, Alicia and he walked out through the grain, the glitter of which was now dimmed to a faint, cheery glow in the moonlight. Allan was enthusiastic about the crops.

"It means we will have to wait only until you say the word, Allie," he told her. "I can clear up all my debts and buy the machinery I need with the proceeds from this. That will give us a good start for next summer, and then another year we can build a real house."

And they chatted on, he doing most of the talking, and optimistic indeed were his predictions. Alicia could not help wondering to herself why he seemed to have no expectation of failure when failures always seemed to out-number the successful crops in this dry-farm country.

As they turned back, Allan glanced at his watch in the moonlight.

"Well, it's nearly ten o'clock," he told her. "We get up at five out here, so we'll have to be getting some sleep."

Alicia felt a twinge of resentment that he should be so practical as to think of the time when with her, but she forgot it when he took her in his arms to say good-night.

"And to think that you'll soon be coming to be with me always!" he exclaimed softly. "O girl of girls, when? You're not going to make me wait much longer, are you?"

But Alicia only patted his hand; she didn't know why, but she felt perverse; and, with a half sigh, he again changed the subject.

When Alicia went in, she found that Betty and the babies were in bed and that John had already gone to Allan's shack. Betty was awake, but their conversation was desultory, as Alicia disrobed.

Betty kept tossing restlessly and told Alicia, as the latter turned back the covers on her side of the bed:

"I do hope I won't keep you awake. I am very restless at night, for it seems that no matter how I lie, I can find comfort in that position for only a few minutes. I do wish it weren't so hot —and that threshing time weren't coming." She paused for a time and then burst out, a sob in her voice: "O Alicia, I think I know in my inmost soul that things are all right, but sometimes I get so blue! I forget all the blessings I have and life just looks black and hopeless and nothing seems worth while! I can't complain to John for he is doing all he can, but I have passed through so much." She paused again, and then resumed in a calmer tone: "I'm sure I wouldn't be talking like this to you if I didn't know that you contemplate doing just as I have done, but I feel that you ought to have some idea about what you may have to endure before you decide definitely."

She paused and Alicia encouraged gravely: "I hope you will tell me all, for if I am going to marry, I want to feel sure that I shall be able to face and bear everything I must. It has worried me, Betty. I love Allan and when I am with him, I am certain that everything will be all right. When I am alone, I—wonder—"

Betty went on: "When I married John, I had no idea what this kind of life would be like. It has been very

hard, cut off, as I have been, from all my friends, with the days just one long task and me ill so much, too, with the children coming so fast. Then we have hoped in vain so often that hope seems somehow crushed. Even with a good crop so nearly ready to harvest now, I keep worrying for fear something will happen, as it has happened so often before just when we thought all was safe." She paused again, thoughtfully, and then burst out: "I'm sure I should be more resigned to things, now, however, if I hadn't had a letter from mother yesterday suggesting that I come and spend the remainder of the time before I go to the hospital with her. But you know mother works in the library, so I couldn't take the children, and threshing time is near. Oh, it's just impossible, of course. It would cost more than we can afford to hire anyone to come here and stay, even if I knew of anyone I could get with whom I would trust the children. But when I think of my old adorable room at home—of the coolness, the quietness—well, I'm just not myself, that's all. I feel like a condemned soul in hades with heaven in sight but beyond his grasp. I haven't told John about what mother wrote, for he would just grieve because there is no chance for me to go to her." A sob escaped her. "I know I could be braver, if I were wholly myself. I hope you won't think I am too much of a complainer. I know, after all, that things will be brighter—some day. But I just had to tell someone."

Alicia found no words to express her sympathy, but she pressed Betty's hand with emotion; and, for a long time after her friend's nervous turning had ceased she lay awake, thinking. Her problem now seemed more difficult of solution than ever; for, after making all allowances for Betty's overwrought condition, the life she had pictured would call for no small amount of courage. Alicia wished that there were some test whereby she might determine her fitness to cope with such obstacles.

And then suddenly there came to her a solution, so clear-cut, so well adapted to her purpose, that it seemed as if some particular providence had engaged itself in her behalf at this important moment in her life. She fell asleep, resolved to execute the plan so opportunely presented.

The next morning when the men had gone to their plowing and she and Betty were washing up the breakfast dishes, the latter's tremulous: "I hope you won't think me too much of a weakling, after last night," gave her a chance to tell Betty about it.

"On the contrary," she began, "I think that you are much more of a heroine than anyone realizes. I must know if I can do as well before I make up my mind to marry, and I want you to help me by going to your mother's, as she wishes, and leaving me in charge here; I know you won't worry, if I am with the children. The change and rest will help you regain your poise, and I shall have just the opportunity I need for testing myself. Say you won't refuse to help me."

Betty had been watching her with eyes that got rounder and rounder as the plan was unfolded.

"But it wouldn't be fair to you!" Betty now burst out, but her eyes held a wistful longing, as she thought of what it would mean to her to escape for just a little while to the repose of her girlhood home.

"You must help me, Betty," Alicia insisted with such earnest seriousness that Betty finally consented to the plan.

John was overjoyed at the chance for Betty to have a rest and a change; Allan was happy but somewhat mystified about the plan, while Betty, after Alicia had overcome her scruples at leaving so much of her work to another, was in an ecstasy of delight.

A few days of hectic preparation and Betty was off, leaving Alicia, "Queen of the Realm," as Allan ex-

pressed it. John, recovering some of his old-time jovialness, called her the "Genie, giver of wishes."

Alicia brought to her task a determination to make a success of it, or, if she failed, freely to acknowledge that she was not big enough for such a job.

And she soon found that it did demand courage to meet the endless demands of each day. Some of her work became distressingly hard, after the first few days of novelty wore off. She wore blisters on her soft, well-kept hands, handling the ax and the windlass at the well and lugging in countless buckets of water. Perhaps the men thought they kept her supplied, but the wood and water they brought in before going to their work in the fields, where they were busy clearing and plowing more land, always proved inadequate. Alicia felt a resentful feeling developing within her, a feeling that they didn't care. Washdays were especially hard on her good nature. Betty's washing machine was of an antiquated type and the men's clothing was so smelly and sweat-begrimed! The unpainted pine floors of the little house required constant scrubbing to keep them fresh and white, and that task proved especially trying also to the girl's unaccustomed muscles. Her carefully waved hair became as stringy as Betty's over the endless suds and mop-pails, her white hands became red and rough, while her nails took on a broken and ill-kempt appearance that irked her sorely.

But most of all, she found the dusty, unshaved faces of the two tired men, hard to endure with equanimity, especially when she knew that she didn't look her best and was, like them, too tired to exert herself more in order to keep entirely well-groomed. Nevertheless, she couldn't help excusing herself, even when she was most critical toward them.

She put Allan off when he tried to kiss her, saying that she didn't need any more scratches; but he always persisted, declaring that if she was a farmer's wife, she must take all the trimmings. These forced caresses always annoyed Alicia, and she asked herself if things of this kind wouldn't do much to rub the bloom of charm from companionship. She was forced to admit that she thought they would.

But in spite of vexations, evening always brought a small measure of elation to Alicia when she could honestly say to herself that she had successfully coped with the problems of the day; and she labored to gain this satisfaction, finding that it was sweeter than any she had before experienced.

And thus the days, with their measure of discontent and compensation, their varied array of petty and trying tasks provocative of changing moods, passed quickly, as full days always do, and threshing time was at hand.

John had planned to spend a few days in town, hiring the harvest hands, who would soon begin to drift into that part of the country, when an urgent message from Betty's mother summoned him prematurely to his wife's bedside.

"I'll get back as soon as I can," he told Allan anxiously as he made preparations for a hasty departure. "I surely hate to leave everything to you when you haven't had much experience with our harvesting problems. Of course that new harvester and thresher will simplify things. Pete Jackson will be along tomorrow afternoon. He's going to bring back our supplies and the hands we hire, in his truck."

"Now just remember that Alicia and I are on the job, and don't worry about things here at home," Allan told him. "We're going to see that everything comes out all right, you bet!"

His confident reassurance cheered John, who soon afterward started on his journey to Betty's side without the added burden of worrying over things at home.

That evening, Allan lingered on

after supper, wiping the dishes and watching Alicia tenderly as she got the children ready for bed. The girl felt very self-conscious under that admiring gaze, for she knew that her hair was not looking particularly good nor was her frock entirely unsoiled. It did seem as if she would never become accustomed to keeping spotless while doing housework.

She was still embarrassed when she finally took both children into her arms for their bed-time story, but Allan's lingering glances only became more appreciative.

"That's a pretty fine Madonna group," he praised ardently. "I always wish I were a painter when I see anything beautiful. But then, I am an artist, in a way. I engrave such scenes in my memory."

Alicia flushed at the praise.

"But, Allan, I look anything but beautiful with my hair all disheveled like this," she remonstrated. "Don't you think, rather, that I look a 'sight' of the other kind?"

"You always look lovely to me," Allan responded, softly.

Alicia's flush deepened as she thought rather guiltily how often of late she had looked at him and, instead of seeing the nobility expressed by his broad, white forehead, from which the auburn hair waved thickly back, or the intelligence and strength indicated by his finely cut mouth and chin, had been repelled by the grime of toil on his clothes and the reddish stubble on his moist, tanned face.

Now, however, she realized that a love like Allan's could transcend the seeming unloveliness of outward appearances, and she felt a little glow of happiness in the knowledge that his affection would never fail her.

She resolved that she would carry this glow over into the next day, most of which they would have together, and which would so truly give them a foretaste of many of the conditions of married life.

She would rise early and take time to marcel her hair before breakfast, she planned, wear her most attractive frock, and do everything in her power to keep "their day" as ideal as possible.

Along about three o'clock, however, Ruthie woke her, calling for a drink. Alicia had a hard time getting back to sleep at that hour and, consequently, overslept.

After dressing hurriedly that she might have Allan's breakfast ready at the usual time, Alicia went into the kitchen to find that he had neglected to bring in kindlings and wood the night before.

Try as she would, she could not help feeling resentful that she must do this extra task, which was really hard for her, and this was only augmented by the fact that she must also draw and carry in water.

The inauspicious beginning seemed to carry on all through the day. Alicia, proudly determined not to remind Allan to do the chores that were cruelly difficult for her, if he did not think enough of her to do them without being asked, had plenty of chances to nurse her grievances.

Not only did Allan leave her all of the water to carry and the wood to cut (and this was wash-day), but he also came in late for lunch; and this after Alicia, deciding that she must not blame him for forgetting to do chores that John had always done after a fashion, had shown her forebearance by preparing a somewhat elaborate repast. As she saw the dainty food she had cooked so carefully become unpalatable as the time dragged on, however, Alicia became more and more annoyed until, when Allan came in at last, she was coldly brusque.

He cheerfully ignored her stony glances and brief replies to his conversational attempts and drew up a chair to the table, eagerly.

"This is just a foretaste of the happy days to come," he told her, as he ate with relish, his eyes following

her as she moved about. Then he became wistfully serious:

"Allie, do you realize that you have never yet told me when you will marry me?"

The girl gave way to a desire to hurt.

"If this is a sample of the kind of husband you are going to be," she responded coldly, "I'm afraid that I am not anxious to marry you."

Her heart smote her as she noted how white his face grew under her cruel taunt. He seemed unable to speak for a few minutes and then words came, despairingly humble:

"I am a pretty poor specimen," he confessed, as he looked from water-bucket, full under the bench, to the heaped-up box of wood. "Why didn't you remind me? I just forgot. It was inexcusable when you have been so fine and capable and have had to work so hard. But I didn't mean to be so thoughtless. Can't you forgive me this once for forgetting to do my part?"

"If you can forget now," she told him stonily, "I am sure that I could look forward only to a repetition of such neglect. I'm afraid I should not wish to attempt to live a life that promises so many disappointments."

She turned away and went into the other room, ostensibly for the purpose of doing something for the children, who were playing there.

By and by, she heard him go out; and, when she went back into the kitchen, she saw that he had left his dinner unfinished. Soon afterward, she heard the steady bite of the ax at the wood-pile, and a great mound of stove-lengths greeted her furtive peeking when at last the sound ceased.

Very shortly afterward, Allan came up from his shack with his rifle, and she saw him working over it in the back yard. He had spoken of shooting some coyotes.

As she continued to watch him, Alicia felt sorry she had spoken so harshly and been so unforgiving; but she was too proud to go to him and tell him of her regret. Then, too, she told herself, it was just as well to discipline him thoroughly while she was about it.

Looking out again, she saw Allan rest the rifle against the wood-pile and go into the tool-shed just beyond. He came back almost at once with a ramrod in his hands. As he raised the rifle, she was terror stricken to see the trigger catch against a projecting knot. Her scream rang out almost simultaneously with the report of the gun. She flew to the door just in time to see Allan fall heavily among the chips and bark.

As she saw him lying there so helpless, Alicia realized, once and for all time, how unutterably dear he was to her and knew that, if he should move no more, all that made life beautiful for her was gone. With a choking sob of agony, she bent over his prostrate form. The bullet had plowed its way through Allan's scalp, and already a dark stream was matting his thick hair.

In a daze of terror, she worked frantically over the loved, helpless figure, bringing linen and iodine, water and scissors, cutting away the thick locks, cleansing and binding up the wound. She then attempted to revive Allan, but her efforts to do so met with no success.

She could not leave him out here in the dust and flies, she told herself; but her most determined endeavors failed to move the heavy, inert weight of his body. Still, sobbing inarticulate prayers, she struggled on, for she must try to do something.

In her frantic concentration, she failed to notice that the children had come to the kitchen door and were watching her vain efforts in wide-eyed silence, a look of fear on each little face, until they began a frightened wailing. This sound calmed her a little, for it made her realize how uselessly she was expending her strength,

when she ought to be considering what she could do.

Almost at once she remembered what John had said about Pete Jackson. She must watch for him and have him get help for her.

She brought a pillow and some netting and, after covering Allan from the flies, took up her station in the front yard. Shortly Jackson came bumping along in his big truck and heard her story with many exclamations of sympathy and commiseration, aiding her the while to move Allan's still unconscious body into the house.

"Seems like he must have got an uncommon bad shock to be knocked out like this," he remarked, looking down at Allan. "The best thing I can do is to get the doctor here right pronto. Doctor Hyde will bring him round all right, don't you worry, Miss Warner. He's a great hand in such cases."

"But whatever can I do about the harvest hands? I just can't send for John unless I must, for Betty needs him so badly. And I can't leave the babies to do anything myself. You don't know of anyone I could get to supervise things here, do you, Mr. Jackson? So much depends on this harvest!"

"I know, I know," agreed Peter earnestly. "You just leave it to me. I'll bring out your hands; and I believe I can get Jake Morgan to come out and help you take charge. He's working in town now, but he knows farming and I believe I can get him to come out for the harvest, seeing how badly some one is needed here."

"I can't tell you how grateful I am for your kindness," Alicia told him brokenly.

"Sho, what's a little thing like that between neighbors," Pete replied cheerily. "Just you quit worrying, Miss Warner."

But Doctor Hyde, when he came, did not seem so optimistic. Alicia could not help noticing that he worked over Allan with a very grave face. After completing his examination, he turned to her.

"I'm going to be frank with you, Miss Warner," he told her. "That's a pretty nasty wound. I shouldn't be surprised to find a slight fracture, upon closer examination, for the bullet has plowed along very close to the skull. The best thing to do would be to rig up the back seat of the auto and take him to town where I could have him under the eye of an expert nurse and be able to watch him carefully myself."

It was an agonizing moment for Alicia. She felt that she just couldn't let the doctor take Allan away where she could not watch over him. But duty demanded that she stay and take care of the babies and the harvest. Near to breaking under the strain, she strove to keep her voice steady.

"Of course you must do for him whatever you think best, but"—her voice broke, "but, O doctor, you will let me know, whenever you can how —how—he is—won't you? Do you think—he—will be—all right—?"

"I'm sure I can pull him through," Doctor Hyde made his tones heartily reassuring when he saw how it was with the girl, "and I'll see that you are kept informed about his condition just as often as possible."

The following days were a nightmare of conglomorate emotions for Alicia. No time now for self-pity, even if she had not at last completely risen above that in the need of others for her. She forgot petty things as she struggled on through the long, weary days, sustained in her tasks by the comforting thoughts that SHE WAS ADEQUATE, she was strong enough to do anything for those she loved.

Though the things she had to do,—now taking a hand at the harvest in the stifling, dust-laden air (for the abundant crops throughout the section had made it necessary for all of the farmers to get in their crops with scarcely sufficient help); now bending

over the hot stove that the hungry hands might be well fed; then again amusing and keeping the babies happy, while all the time her heart ached with worry over Allan, whose condition showed but slight improvement; and through it all, watching, waiting, praying,—all of these fatiguing tasks, which made her body ache for very weariness until she could scarcely sleep at night, could not quench the soul-joy she knew in the glory of the struggle!

Where now was her fear of the future? Swallowed up in the sustaining knowledge that the God who gives the burdens for our testing also gives the strength to endure, if we do not sidestep the trial.

And as always, after the darkness, came the serene, soothing amber of the morning.

Alicia never forgot the shakily written missive which came to her one day from Betty,—Betty who again had fought for, and won, the privilege of adding to her stature by welcoming a new soul into this world of opportunity,—assuring her that it was worth it all. "In the face of the big realities like Life and Death," wrote Betty, "the little cares that fret one fade to their true significance."

Alicia thanked God that she, too, had learned that truth, and that she now knew that her love for Allan would burn steadily on even though trials and troubles were bound to come along the way of life.

And at last the time had come when one more day of struggle would complete the harvest.

Alicia was feeling excessively jubilant, for a note had just arrived from the doctor, telling her that Allan would soon be strong enough to come back to her.

"That letter you sent him must have turned the trick," she read, "for as soon as Ware received it, he seemed to decide that it was time for him to hurry and get well."

This one more day, planned the girl, and then, the treasure of grain safely harvested, she would take the children and ride into town with Pete Jackson when he took the harvest hands back on the morrow.

And now, her noon meal ready, forgetting such trifles as tousled back-hair and a somewhat mussed frock, Alicia hurried out to call the men.

"Well, Miss Warner, how does that look to you?" asked big-shouldered Jake Morgan, pointing to the great pile of sacked grain.

"Real bags of gold!" agreed Alicia, happily. "Everything has turned out so well, thanks to you and Pete Jackson and Doctor Hyde, and—"

"And of course no gratitude is due a certain game young lady," teased Morgan, as they walked on toward the house.

"Not very much," smiled the girl, "for my recompense has been more than adequate. You see, I have learned an invaluable lesson during these past hectic days."

"And that is?" questioned Morgan.

"That there is joy in a struggle and nothing to fear, if one does one's best!" Alicia told him.

But who was this that came forward to meet her as she opened the kitchen door?

Someone with a pale, pale face and a somewhat unsteady gait, but a someone whose dark eyes glowed more eloquently than ever before held out his arms to her and Alicia went into them and was clasped close to a hungry heart. Then she turned tremulously

"Men, I hope you will all plan to come to our wedding."

"When?" Allan's eyes searched hers eagerly.

"Well," Alicia fought to keep down the lump in her throat that threatened to keep her from speaking, "I had decided to go to town—tomorrow—"

Messages from the Missions

The Swiss-German Mission

By President Fred Tadje

[President Tadje returned to Utah, with his family, in the closing days of 1926, after more than three and a half years of missionary work. He presided over the Swiss-German mission until it was divided in 1925, then presided over the German-Austrian mission. After fifteen months at home he was again called to his old field as president.—*Editors.*]

The Swiss-German mission comprises the western part of Germany, Alsace-Lorraine and that part of Switzerland where the German language predominates. The dividing line begins just east of Rostock on the shore of the Baltic Sea, runs west of Guestrow and Erfurt to the south, then curves below Hof to the German-Czechoslovakian frontier. There are 16 districts in this mission, with 74 branches, a number of new fields and a membership of nearly 6,000 souls.

The glad message of the restored Gospel has been proclaimed with considerable success to these German-speaking peoples for many years. A great number of honest souls have believed and affiliated themselves with the Church in the manner prescribed by the Lord. This is especially true since the close of the great world war when freedom, to preach the Gospel, was granted our missionaries laboring in Germany. From the moment the Gospel was first introduced in that country to the time of the outbreak of the war, in 1914, our representatives encountered many obstacles. Through the constant opposition experienced by elders and members alike during that long period, missionary work was rendered extremely difficult. Many missionaries were banished and a number

President Fred Tadje and Sister Eliza W. Tadje

were imprisoned. However, through the blessings of heaven, great changes were wrought which makes it possible now that all, who will, may hear and accept the divine word. The very remarkable progress made in this field, especially during the last decade, demonstrates how richly the blood of Joseph is represented among the German-speaking peoples. As a whole, those of this race who have covenanted with the Lord rank among the most faithful in the Church. Of their loyalty, integrity and hospitality one can only speak in the highest terms. It is a rare privilege to labor among them as an ambassador of the truth.

The record the missionaries have been able to make is most gratifying. In the distribution of literature and general accomplishments the year 1927 was a most successful one. The activity report for last year discloses the fact that 1119 Books of Mormon, 2045 other standard Church works and 905,302 tracts were distributed. There were 303 persons who made sacred covenants with the Lord through baptism. The records further indicate that the elders had 111,618 Gospel conversations and held 19,889 meetings.

In addition to this splendid work, there was organized at Cologne, under the leadership of President Hugh J. Cannon, in the month of January, a missionary school for the benefit of our new elders. The purpose of this institution is to instruct the new elder in the correct study of the German language, and in practical and effective ways of tracting and of general missionary work, under the careful supervision of devoted and enthusiastic elders. The plan is to have them attend this school for from four to six weeks, after which they are assigned to a field of labor. It is obvious that the brethren with this training are better prepared for missionary work in every way than they would otherwise be.

It is very interesting to note the growth of the auxiliary organizations of the mission and the significant part they play in allaying prejudice and winning friends for the Church. The accomplishments of these organizations are a revelation to the thinking class not of our faith. Little did they think that "Mormons," everywhere maligned for so many years, had such effective means for the training of young and old in the weightier things of life. That these auxiliaries, notably the Mutual Improvement Association and Sunday Schools, might become a still more potent factor in our missionary work and capable of accomplishing even greater things, and in order that the highest attainment of efficiency might be reached, it was held necessary to appoint a superintendent who would devote his whole time in the interest of these organizations. During the year 1927, considerable attention was given to the Mutual Improvement Association. The Boy Scout movement, which had its earliest beginning in this mission with the organization of the Mutual Improvement Association four years ago, received new life during 1926. In January of this same year, through the untiring efforts of Sarah R. Cannon, the Bee-Hive work for the girls was introduced in this mission. It required much preparatory work in translating the English Bee-Hive books into German and in organizing the work to the adaptation of the conditions in these lands. Through the institution of this activity, much good has already been accomplished and the possibilities for the future are very promising. In this field the Boy Scouts and Bee-Hive Girls are well established divisions of this great organization.

The success of the Sunday Schools prior to 1924, in these lands was so great that it became necessary to publish a periodical dealing exclusively with Sunday School problems. Our object was, above all, to systematize and to promote the Sunday School work in this mission. However, after

HEADQUARTERS OF SWISS-GERMAN MISSION, BASEL, SWITZERLAND

this magazine had been published for about two years it became apparent that the other organizations needed similar instructions and attention. To meet this situation, it was decided in the fall of 1926 to discontinue the publishing of the Sunday School organ and issue quarterly, beginning January 1, 1927, a magazine which would contain the outlines for all auxiliary ments for Bee-Hive Girls, Boy Scouts, organizations, with special depart- Priesthood quorums, teacher-training class and local tracting societies. This undertaking appears somewhat extreme to some. We believe, however, in the possibilities of its future development and in the success of its mission—better organization, better officers and teachers, better boys and girls, better men and women and better parents.

That the officers and teachers who are directly responsible for the success of the auxiliary organization and Priesthood quorums might perform their tasks more intelligently and meet with greater results, "District Conventions" were instituted. Competent leaders took charge of the different departments, where the general purpose, the aim and the proper functioning of these organizations were emphasized.

It is a generally accepted fact that the success of an organization depends very largely upon the competency and adaptability of its leaders. That our elders who become, by virtue of their calling, the actual leaders of every movement and organization in the mission, might be able to perform their task of carrying this message of the restored Gospel to their fellow-men with more telling effect and also be in a position to direct the affairs of the Church in the field of labor assigned to them more successfully, it was decided to hold a convention of the presidents of districts, who are the leaders of leaders, and discuss with them topics vital to the mission. This convention was held in July, 1926, in the Mission Home at Basel, under the direction of President Hugh J. Cannon. Some of the points under considera-

tion were: the new missionary and how best to develop him; tracting; cottage meetings; use of the organizations as missionary factors; country work; some practical ways of decreasing expenses; conditions which contribute to misconduct among missionaries; how to reduce gossiping in branches; organization of deacons quorums; drilling in making reports and other important matters relating to missionary work.

None of the young men of the world today, regardless of how high their station in life may be, occupy a more enviable position than do the missionaries of this Church who are giving of their time and means in a self-sacrificing way to call the nations of the world to repentance. Our missionary system is a source of wonder to the outside world; they cannot understand that in this practical age, men will give up positions and leave homes and loved ones and with no material remuneration render service for a cause wholly benevolent in character. Only a few years ago this mission had an experience with a clergyman which was both interesting and pathetic. By all appearance this good man had become a sincere investigator. He manifested signs of conversion to every principle of the Gospel with one exception: he lacked faith to obey. Covenanting with the Lord through baptism, and giving up his pulpit, made the possibility of earning a livelihood look somewhat uncertain to him. No doubt fear came upon him lest he should become a pauper. By associating freely with our elders, and he was so close to them that at one of our conferences he took his seat with the missionaries on the stand, he learned the facts about our missionary system first hand. After months of investigation he decided to visit the mission office for the purpose of inquiring further into the tenets of the Gospel. At this time, two local missionaries were working in our publication department. In meeting them, he concluded that finally his opportunity had come to learn the truth about the matter of maintaining the elders under our missionary system, for he was convinced his own countrymen would not hide the facts from him. On a suitable occasion he ventured to make inquiry of the two German brethren into the matter of material wage or reward for their services. But, oh, what a shock, when he was informed again that the Church had really no payroll for missionaries. This phase of the great latter-day work he was utterly at a loss to understand. And it is really no wonder, for the world will never comprehend fully the secret of this remarkable practice. Not until they enter in at the straight gate and become worthy recipients of the witness of all truth through the imposition of hands, by those who have authority, will they know to some extent the worth the Lord places upon a soul; and without this knowledge, this most effective system will still remain a puzzle.

To the young men of our Church who have not as yet availed themselves of the opportunity to bring unspeakable joy into the lives of their fellows, by teaching them the true way to everlasting life, I commend for their perusal the revelation recorded in the 15th section of the Doctrine and Covenants: * * * "For many times you have desired of me to know that which would be of most worth unto you. Behold blessed are you for this thing and for speaking my words which I have given unto you according to my commandments.

"And now, behold, I say unto you *that the thing which will be of the most worth unto you will be to declare repentance unto this people that you may bring souls unto me*, that you may rest with them in the kingdom of my father."

God grant that the Latter-day Saints may continue to consecrate their lives to the great task of proclaiming to the world the principles of the ever-

lasting Gospel as they have been revealed anew from the heavens in this dispensation for the temporal and eternal salvation of the children of men. May the word of the Lord, declared to John Whitmer in the foregoing revelation, create an earnest desire in the hearts of the young men of this Church to be messengers of Jesus Christ, to go forth to convey to a distracted world this glorious message of peace.

Basel, Switzerland.

First Picture from the New Eastcentral States Mission

The following report is sent to the *Era* by Elder E. W. Bosgieter:

Herewith is a group picture of the missionaries of the Virginia district of the Eastcentral States mission.

The picture was taken at the time of the Virginia district conference, November 24 and 25, 1928. Apostle Stephen L. Richards and wife, President Chas. A. Callis of the Southern States mission, and President Miles L. Jones of the new Eastcentral States mission were in attendance and delivered inspiring and instructive addresses. The conference was held in Richmond and was probably the largest ever held in that district. A wonderful spirit prevailed and the people were spiritually refreshed.

The work of the Lord is making excellent progress in the Virginia district and the future is bright for further

Virginia District in the Newly Organized Eastcentral States Mission

Front row, left to right: Eugene Beckstead, Helen Thomas, Grace Mickelsen, Sister Richards, Elder Stephen L. Richards, of the Council of the Twelve; President Chas. A. Callis of the Southern States mission; President Miles L. Jones of the new Eastcentral States mission; District President Wm. Guy Lund, P. O. Buttars. Middle row: M. O. Evans, D. O. Wright, Wm. S. Holt, LaVell Horrocks, M. C. Luke, James Fannin, Frank Epperson, Lavon Stallings, M. C. Ellis. Back row: C. W. Austin, Robt. Horrocks, R. B. Greenhalgh, S. M. Reeder, Claude Ashton, Wm. Behle, Jr., Wm. C. Nelson, Darrell Goodrich, Wickley Gubler.

development. The Richmond branch especially is enjoying a vigorous growth. A number of people have been added to the branch by baptism in recent weeks.

The missionaries find the *Era* most interesting and helpful. Recent issues particularly have been full of very useful information.

The Samoan Mission

By President Willard L. Smith

"Samoa? Where is it? To what nationality do its people belong? Do any Europeans live there? Are the natives a savage or a civilized race?"

These are only a few of the conflicting queries which arise in the mind of the man who is startled by receiving his appointment to labor as a missionary in Samoa, "The Paradise of the Pacific." These questions may be due to the fact that prior to this call he has really heard very little about the islands or it may be due to the many conflicting stories which have been screened, written and told about this land and its people. Some learn all about Samoa during the two or three days that their vessel is in port; with others it requires a month, while the old residents say with them it has been a life's study. The missionary, however, in the face of these many conflicting statements, finds soon after his arrival that conditions are superior to his anticipations. His work brings him into direct contact with the people, and missionary work not only becomes a pleasure but is soon viewed as a sacred privilege.

President W. L. Smith

Samoa lies south of the equator some 14 degrees and 173 degrees west longitude. It is reached after a thirteen-days' journey from San Francisco. This allows one day in Honolulu.

The Samoan or Navigator Islands enjoy perpetual summer. The highest thermometer-reading during the last 30 years was 94° F., and the lowest was 61° F. The climate varies but little from year to year, with an average temperature of 78,4° F., at sea level. The two seasons are marked only by the one enjoying more rainfall than the other. The rainfall averages around 125 inches per year. The greatest precipitation is from December to the beginning of April, during these months it rains almost daily. This is also the hottest part of the year, but the air is cooled constantly by the rain. Except in those regions where the outflow of lava is too recent,

the whole of the group of islands is clothed in dense forest, and presents to the traveler, as he approaches the land, a most inspiring sight. The natural beauty of the Pago-Pago harbor is one of the most unique in the world. The inspiration one receives upon entering this harbor, in the early dawn, bound on the three sides by high mountains covered with dense foliage, is not soon to be forgotten. It is especially impressive to one who has been thirteen days on the water and has seen land but once during the voyage.

The natives form the greater part of the population. They belong to the Polynesian race, so widely spread throughout the Pacific. The Samoan is perhaps the purest surviving type of Polynesian. In character he is mild, friendly, hospitable and easily controlled by those who gain his respect, but a very difficult problem is presented to those whom he does not trust. No missionary can succeed with this people unless he can command their respect and confidence. Once you obtain the good will of the Samoan, he can not do enough for you. The present generation is departing somewhat from these good qualities, owing to the fact that former ideas are being changed considerably through too close contacts with commercial life and modern improvements of the outside world.

The Samoan mission was opened June 18, 1888, by Elder Joseph H. Dean and wife, who were transferred to this field from Honolulu. Later in the same year, October 10, other help arrived in the persons of Elders William O. Lee with his wife and child, Edward J. Wood, Brigham Solomon and Adelbert Beesley. Missionary work has been successfully carried on from that time. Some time later missionaries were sent from Samoa to the Tongan Islands and were successful after some disappointments in establishing the work among that race. The Tongan Islands remained a part of the Samoan mission until April, 1916, when the present writer, accompanied by his wife and child, was called by the First Presidency to organize it into a separate mission. Since that time the work among the Tongans has made a wonderful growth.

The nature of missionary work required here is somewhat different from that done in most missions of the Church. Almost from the beginning, our elders have accomplished much good among these people through our schools. We still carry on largely in the same way as formerly, though most of the schools are now taught by the native Priesthood. We still maintain several central schools with an elder in charge. Our native Priesthood, especially the capable young men, accept this work as a mission and labor without remuneration. Some have served in this capacity for years and are still doing so. Thus we have the greater part of our Priesthood either laboring as branch presidents or teaching school.

The mission is divided into three districts, each of the three main islands forming one district. At the beginning of 1928, our membership, according to mission records, was 4061. We have a total of 34 branches in the mission, the greater number of which are under the direction of native missionaries and their wives. In only two branches at present have we Utah elders in charge; thus we find work for a great portion of our worthy Priesthood. We have native missionaries who have labored as such among their own people for the past 25 years. These men are changed quite frequently from one district to another as conditions warrant, so it means that they are practically giving all their time to the work. This willingness on their part to assist in the work has produced our strongest characters. It is from these ranks that so many have been found worthy to go to the temple in Hawaii to get their endowments and do work for their kindred dead.

In our village of Mapusaga, on the island of Tutuila, which is the United States naval base, we have one of our largest schools. An agreement has been entered into with the American government there, that beginning with the first of the year our school shall be known as a government school. We shall still be in charge, but the institution is to be operated in connection with the general policy of the other government schools. We will supply two white teachers, while they are to furnish the other help needed. The mission will be remunerated for the work done by the elders in the school and be given the privilege of purchasing supplies at the Navy stores. Those acquainted with the price of merchandise will know how much we will gain by this privilege. This is a mark of recognition on the part of the government which we deeply appreciate.

Years ago it was deemed advisable to found two large villages where the Saints could gather, have a home and be trained in the Gospel as well as being able to put their children in proper schools; hence the plantations of Mapusaga and Sauniatu. The Mapusaga lease contains some 320 acres, the major part of which has been planted to cocoanuts. Sauniatu is twice as large in area, is partly planted, but its soil and location are not suited to the growing of cocoanuts. Its greatest value to the Church has been that it serves as a gathering place where the natives are free to live the Gospel and be educated. These two villages have supplied the local missionaries as they have been needed in outside villages as the work has gradually expanded. Had these steps not been taken in the past we would be greatly handicapped at the present, as the number of elders from Zion would be far too few to carry on the work as it must be carried on here.

The past year has been a banner one for us in many respects. We have baptized 205 souls, nearly all of whom are converts. The attendance at our schools has increased. The importance of this will be recognized when it is remembered that only members or those who are friendly or investigating will allow their children to attend our institutions. All sectarian missions here maintain their own schools, the government at present being unable to offer sufficient opportunities for education for all parts of the island, and naturally parents are anxious that their children be educated in places where their views of religion are taught.

The returns from our plantations have also been very satisfactory. Usually they have been operated at a loss; however, we have now been able to overcome that condition. The prospects for the present year give promise of a good harvest. We have on our building program the erection of several churches, an elders' headquarters for the Savai'i district at Fagamalo, and the opening of another plantation and school at Tapueleele. Work will be commenced there immediately on an elders' home and school building.

The question arises: Is our missionary work among these people worth while? Unquestionably they are Lamanites and belong to the house of Israel. Through the blessings of the Gospel, they will yet become a delightsome people. It has been evident from the very day of the organization of the Church that the time has arrived when these people are not only to have the Gospel taken to them but are to enjoy other blessings as well. This condition was clearly seen by Alma when he said:

"For there are many promises which are extended to the Lamanites; for it is because of the traditions of their fathers that caused them to remain in their state of ignorance; therefore the Lord will be merciful unto them and prolong their existence in the land. And at some period of time they will be brought to believe in his work, and

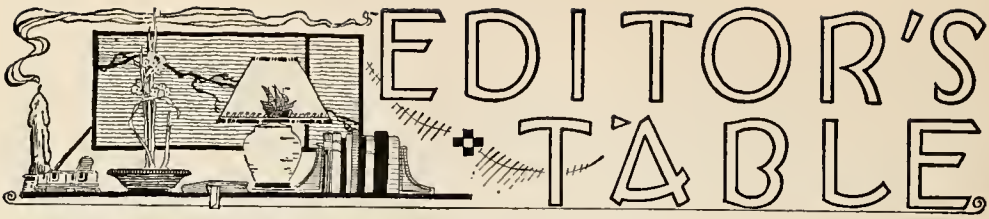
to know of the incorrectness of the traditions of their fathers; and many of them will be saved, for the Lord will be merciful unto all who call on his name." (Alma 9:16-17.)

The same future for this race of people was revealed to the Prophet Joseph Smith:

"But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose." (Doc. and Cov. 94:24.)

If we have the attitude which should be taken by one bearing the holy Priesthood, the land or people to whom we are called to carry the message of salvation will make little difference to us. The missionary spirit is well expressed in the hymn, "I'll go where you want me to go, dear Lord, I'll be what you want me to be." Let not the missionary feel to select his own field of labor, but go willingly, remembering the divine words found in Doc. and Cov. 4:2-7.

The elders laboring here at the present time are happy, diligent and interested in their work; satisfied with the land and its people, and above all grateful for the honor which has come to them to be bearers of the truth to the nations yet in darkness.



Swear Not At All

Not long ago a Utah farmer engaged a young man to do some plowing for him. A part of the work was among low-spreading apple trees, the branches of which occasionally struck the driver in the face. The horses were also frequently lashed by the boughs and became thereby greatly excited and hard to manage. Every few moments, the farmer, working in an adjacent field, heard language which seriously displeased him, "d— that branch," or "d— that horse!" He walked over to his employee upon hearing the man couple the name of the Almighty with the profanity.

"This morning," he said, "my family and I knelt together in our usual prayer. We asked our Heavenly Father to bless us, to bless our farm, this orchard, our livestock. We greatly need this blessing, for our son is on a mission and to hire someone in his place and send him the necessary money will run us very close financially. Now, if your words mean anything at all, by using the holy name of Deity you are asking the Lord to curse that which we have asked him to bless. I can't afford to have my belongings cursed or damned; they must be blessed or my family will suffer for the necessities of life."

The abashed young man said he did not mean anything by what he said. His words were spoken in thoughtless anger. The employer reminded him of the Savior's statement, "Every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words shalt thou be justified, and by thy words thou shalt be condemned."

Perhaps in no other part of the world is the execrable habit of profanity more highly developed than in the United States. Many men cannot make the simplest kind of a statement without embellishing it with impious oaths. Not infrequently the most sacred names are used in order to impart added emphasis to that which is said, and this is done so casually that the speaker is often wholly unaware of his offensive language.

Even in our own blessed community this practice prevails to an extent which is alarming. The ears of women and children are often offended by language which they cannot avoid hearing on the streets or in public places. Occasionally men whose lives otherwise are exemplary indulge in at least a mild form of cursing.

Cursing! The word is expressive. Latter-day Saints, whose business and natural desire is to bless all mankind, sometimes invoke a curse upon their possessions or the possessions of others, or on their fellow-men and even upon their children. In a moment of annoyance or anger a father says, "D— that boy!" What horror would fill his soul if the Almighty took him literally at his word and did actually damn the son upon whom he has built such fond hopes, and he realized that it was because of the curse which he himself had invoked!

Inability adequately to express one's thoughts without swearing is largely the result of habit, and is an admission of lack of vocabulary to express such thoughts decently. But whatever the cause, it should be overcome. Except where a man swears casually and as a matter of habit, he usually curses in anger, or at least when he is much provoked, and under the control of this

spirit the natural disposition is to curse and not to bless.

Consider the spiritual difference of one who indulges even in mild profanity about his surroundings and one who follows the beautiful advice of Amulek, as recorded in the thirty-fourth chapter of Alma: "Cry unto him [the Almighty] over the crops of your fields, that ye may prosper in them. Cry over the flocks of your fields, that they may increase. But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness. Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you."—C.

Prophecy, or What?

In view of modern conditions, when the human voice can be heard almost around the world, the following paragraph taken from a sermon delivered by Elder Orson Pratt in the First ward school house, Sunday afternoon, December 28, 1873, will be of interest. This is taken from page 327 of volume 16 of the *Journal of Discourses*:

"There must be something connected with the sounding of this trump that is miraculous in order that all nations may hear it. Any sound that can be produced by mortal man does not reach, generally speaking, over about thirty miles from where it originates, which is a very small space indeed. But there will be something connected with the sounding of the trump of the first of the seven angels which will manifest a power which we know nothing of. The sound of that trump will be heard by all people, nations, kindreds and tongues in the four quarters of our globe. I do not know that the sound will be so much louder than some we have heard, but it will be carried by some miraculous power so that all people will hear it."

The Robin

Come, robin, come, delay no more,
  Thou harbinger of spring.
I'm weary of these somber days,
  I long to hear you sing.

How can the sweet blue vi'lets blow
  Without your stirring strain?
Or crocuses look up and smile
  Without your glad refrain?

You seem to burst the sleeping bulbs,
  Arouse the slumb'ring bees,
With your shrill chirp, your cheery notes
  Hurled from the leafless trees.

Come, now, and bring bright balmy days;
  Bring sun and gentle show'rs,
To sprout the grasses, leaf the trees,
  To bud and bloom the flow'rs.

Logan, Utah. SAMUEL B. MITTON.

PRIESTHOOD QUORUMS

All matters pertaining to the Aaronic Priesthood in this department are prepared under the direction of the Presiding Bishopric.

The Aaronic Priesthood

Several times recently questions have been received regarding the approved form of ordaining brethren to the Lesser Priesthood. An answer is to be found on page 14 of the last "Handbook of Instructions" issued by the Presiding Bishopric. We quote: "The form of ordination authorized by the First Presidency is as follows:

" 'By (or in) the authority of the Holy Priesthood, I (or we) lay my (or our) hands upon your head and ordain you a deacon (or other office in the Lesser Priesthood) in the Church of Jesus Christ of Latter-day Saints, and confer upon you all the rights, powers and authority pertaining to this office in the Aaronic Priesthood, in the name of the Lord Jesus Christ. Amen.' "

The Priesthood and Education

The program of study and activity, as arranged in Sunday School and in M. I. A. meetings, is but a move towards something which, in the very nature of the Priesthood itself, was sure to come. The Priesthood, perhaps more than any other order or organization among men, calls for and implies education.

This education is peculiarly and vitally related to action, and it reaches its loftiest functions of purpose only through performance. Its most important lessons were impressed anciently by works, and it achieved its most glorious height of comprehension through service to mankind. Enoch, Moses, Isaiah, Elijah and others, with knowledge far in advance of their contemporaries, made their splendid progress through the rights of the Priesthood.

Abraham desired to be "one who possessed great knowledge," and he sought to be ordained to the Priesthood that he might "possess greater knowledge." Approving of this aspiration the Lord told him, "In thee [that is in thy Priesthood] shall all nations be blessed," and though it is too much to explain here how literally that promise is fulfilled, it may be observed that the wonderful truths which thus came to him are still echoing down from Egypt through Greece with great benefit to the modern world.

This Priesthood training may not agree in every respect with popular fads in education, but it does include the kind of working knowledge and skill which makes men efficient for a wide variety of labors. This is amply proved by the masterful accomplishments of Joseph Smith, Brigham Young and a glorious list of splendid men who have achieved worthy objectives in many fields to build up the Church in modern times. Chief among the purposes of Priesthood education is preparation for greater service to mankind, for "the greatest among men are the servants of all."

Let no aspiring soul imagine this education is too narrow in its scope, for it requires that its recipients make "diligent effort to be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things pertaining to the kingdom of God that is expedient for you to understand; of things in heaven and in earth and under the earth; things

which have been, things which are, things which must shortly come to pass; conditions at home and abroad, the wars and perplexities of peoples and nations." Truth hitherto unrevealed is to be given through this means, "for the enlarging of knowledge." The Priesthood holds the "keys of the knowledge of God."

This does not contemplate condemning nor discarding the schools of men; those schools are to be useful supplements by supplying much that "is virtuous, lovely or of good report or praiseworthy," such as we are ever eager to accept from any source.

This Priesthood course of education, as now offered by the Church, is a broad and generous one, extended to all who are eligible, and it makes its labors and exercises simple and easy enough for any beginner. It provides suitable training for all quorums, and the great goal of these lessons and activities, if followed faithfully, is the highroad of celestial understanding which was followed by the great worthies. And in their hearts these great ones cherished the inspiring thought, "The glory of God is intelligence."

At the meeting Tuesday evening, every Priesthood member is assigned something profitable to do, if he will accept it,—something which will lead surely and directly to the perfect goal ahead. And in the classes Sunday morning, every Priesthood member will find something beautifully appropriate to think about, something nicely fitted for the growth of his understanding in the climb for the loftiest places which the best men of the ages have reached.—*Albert R. Lyman.*

Lindbergh Tobacco Offer Gets Out

By Will H. Brown

A war department flyer, according to the *Youth's Instructor,* is authority for the statement that when Lindbergh was about ready to start on his epoch-making flight to Paris, a representative of a certain brand of cigarette approached him with what would have been a very tempting offer to many young men—but not to "Lindy." It was an offer of $25,000 if, when he landed in Paris, he would turn to some one and ask for a cigarette of that make.

Lindbergh absolutely refused even to consider the proposition, saying: "I do not smoke." This is just one more incident showing that Lindbergh is too smart to be tricked by the tobacco men. They have apparently quit trying—but not until after they used every conceivable and contemptible means possible to profit in some way by linking Lindbergh with the product that has blasted the hopes of countless thousands of boys and young men.

The eagerness of the tobacco trade and organs to profit in every way possible from events that come and go was perhaps never more clearly demonstrated than in the wide publicity given a three-year-old Seattle boy who smoked cigars. The physicians were puzzled, and examined the child for abnormalities, physical or mental. The *Ann Arbor News* truly comments:

"It strikes us that the physicians are examining the wrong subject. That a child of three could contract the tobacco habit without some encouragement from adults is a preposterous assumption. The adults of the household, rather than this innocent babe, ought to be examined by the physicians, and likewise by the psychologists."

MUTUAL WORK

EXECUTIVE DEPARTMENT

Give Our Magazines a Hearing

The custom of quoting or reading extracts from our magazines, in public, is a worthy and effective method of awakening and keeping up interest in the *Era* and the *Journal*.

Giving places on the preliminary programs for a competitive two-minute presentation of a gem from each of the magazines will meet with unusual approval and *give our magazines a merited hearing*.

New Contest Event

Essay on M. I. A. Slogan

It has been decided to introduce as an additional contest event for this year the writing of essays on the M. I. A. Slogan—We Stand for Law: for the People Who Live it, and the Officers Who Enforce It.

Regulations:

This contest is open to all M. I. A. members except those of the Adult Department.

A separate contest will be held for Y. M. M. I. A. and Y. L. M. I. A.

Essays must be original.

They must not exceed 1,500 words in length.

Quotations not exceeding 150 words will be allowed.

Judges will be provided by Stake Boards to select the two best essays in the stake (one for the young men and one for the young ladies). It is recommended that High School teachers be asked to serve as judges.

The two best essays from each stake will not be sent to the district but to the General Boards, not later than May 1, 1929.

The General Board will appoint judges to select winning essays from each district; another group of judges to select winning essays from each division, and a final group of judges to select the two winning essays for the Church.

After selection by the judges in each case, winning essays will be returned to be read in district and division meets, respectively.

Gold medals will be awarded at the June Conference for the two winning essays.

Contests Proper

We may confidently expect that the enthusiasm manifested during the mass participation contest will carry over into the regular contests. From the beginning of March on, these will occupy an important place on the M. I. A. program.

In order to insure harmonious relationships and effective results among all participants, there should be complete understanding of details. All leaders are urged to read carefully the regulations in the *Hand Book*, pp. 91-103.

Note the following:

1. All Church-wide events are on ward basis, except the dance orchestra, which may be made up of members from different wards within the stake to represent the stake.

2. Stake officers are barred from participating in contests.

3. Professionals, that is, persons whose major income is derived from a particular field, are barred from entering a contest in that field.

4. All other enrolled members of the M. I. A. *including ward officers*, are eligible to participate within their special group and age limitations.

5. The Ladies Double Trio is open to all members of Gleaner and Junior groups. (See note following on Music.)

The age for M Men and Gleaner Girls Public Speaking and for M Men Quartet is 17-23, inclusive. All who have reached their 17th or 24th birthdays during the year (June 1, 1928-June 1, 1929) are eligible. It is advised that only unmarried girls enter this contest.

6. Where M. I. A. members are working or attending school in other wards than their home wards, they may choose as to which ward they will represent in the contests. This choice should be made at the beginning of the season and not changed.

7. The stake and ward executive officers are responsible for the general management of all of the contests, but the immediate direction of the different events may be assigned to the respective committees: musical events to the Music Directors; drama and dancing to the Community Activity Committee; public speaking to M Men and Gleaner Committees.

8. In each district the stake designated by a star is asked to take the initiative in calling the stakes together, but all executive officers of all the stakes in the district should have equal voice in making arrangements for the contests.

Five Qualifications

By Dr. George H. Brimhall

Name five outstanding qualifications needed in M. I. A. leadership.

This request was made at a meeting of the M. I. A. officers during the Leadership Week of the Brigham Young University.

I had written, 1. Ability to organize. 2. Enthusiasm. 3. Attention to details. At this point Director Oscar A. Kirkham supplemented the question by saying, "These are to be M. I. A. qualifications, not qualifications common to all leadership." I therefore amended No. 2 as follows: Subscribe for and read the M. I. A. magazines. No. 3 was changed to read, Owning and using an M. I. A. Hand Book. 4. Heeding M. I. A. Official correspondence. 5. Working in harmony with the Priesthood.

This group may not be the major five, but it is an indispensable five in M. I. A. Leadership.

Fellowship Social

By Ernest P. Horsley

The purpose of this social is to press into action the spirit of true fellowship. To do this each person must be actuated by the spirit of doing to another as though he were the other.

Social sportsmanship insists on a square deal. It is the elevation of sacrifice rather than the manifestation of selfishness. It causes one to acknowledge efficiency wherever manifested.

whether by colleague or opponent. It makes men sympathetic, by causing them to see things from the other fellow's point of view; honest, by stimulating the ability to give proper credit to everything deserving; and optimistic, for it encourages them to look for good, and people will always find what they look for. Real fellowship fills one with a desire to soften sorrows, sweeten joys and give hope and courage through a manifestation of fair play.

To put into practice the principle of true social sportsmanship let the class divide into sides and put on an indoor track meet of the events described below:

Indoor Track Meet

Divide the guests in two teams and pin a band of colored paper on each person's arm. Have yellow for one team and red for the other. Let each group practice yells and when the contest is on "root" for their team.

Shot Put

Use a milk bottle and have said player hold the arm even with the waist and drop five navy beans one at a time into the bottle. The side having most beans in the bottle wins this event.

Twenty Yard Dash

Stretch a string in the middle of the carpet. Have the player try to walk exactly on it first with one foot then the other while looking through a pair of opera glasses which are reversed.

Foot Race

Line all members of each side up with feet one behind the other. Measure length of foot-line.

Hammer Throw

Blow up a paper sack. Tie with string and see how far player can throw it.

Standing Broad Jump

Have guests grin and measure each smile with a tape measure.

Obstacle Race

Place obstacles in the path for a race. Blindfold the player, then let him try to step over obstacles which have all been removed. One player does this at a time. There are judges for all contests and players must abide by their decisions.

Music

Easter is the time for beautiful sacred music, and the spirit of the season has inspired a wealth of it. Many lovely Easter cantatas have been written, as well as solo and quartet pieces, and many of these are just what we need to make the Easter program the impressive occasion it should be.

The Risen King, by Schnecker (Oliver Ditson Co., publisher), is a particularly lovely cantata which requires 45 minutes for presentation. It could be used with a short program of addresses.

For He is Risen, by Joseph Clokey (C. C. Birchard, publisher), is another cantata which might be put into a longer program, as the time of presentation is only 20 minutes.

Solos and quartets which are especially recommended are:

Hosanna, by Granier (John A. Parks, publisher).

Resurrection Morn, by Vincent (White-Smith).

Into the Woods my Master Went, by Geo. Nevin (Oliver Ditson).

The Lord is Risen Indeed, by Stults (Harold Flammer).

The Easter Message, by Chaffin (Flammer).

Christ is Risen, John Trindle Scott (Flammer).

The quartet arrangement of the above is in octavo form, and not very expensive. All are beautiful and add immeasurably to the spirit of an Easter program.

Sunday Evening Conjoint Meetings

April, 1929

Repeat slogan.

Topic: April, the month of Easter.
Introductory statement:

This is the month when we commemorate the death and resurrection of Jesus Christ, and it is universally regarded as the chief of Christian festivals. It was the Venerable Bede who lived in the seventh century who used the name EASTER, which is the Anglo Saxon word for the goddess of spring. The month EOSTUR, corresponding to our month April, was always a sacred month. In the early Christian times, a dispute arose as to the proper date of celebrating the resurrection of our Lord. With the adoption of the Gregorian calendar, a uniformity gradually came in, and now Easter is celebrated on the first Sunday after the full moon which follows the vernal equinox. The feasts in the church calendar are reckoned from the date on which Easter falls each year. Lent is the forty days of fasting and prayer preceding Easter. Then there is Holy Week, beginning with Palm Sunday and ending with Easter. The old Germans and Northmen celebrated the return of the goddess of spring, which meant the rebirth of nature. From the Norse people have come the idea of Easter eggs, as well as the Easter rabbit legends and customs.

It may be safely said that all peoples have believed in the life to come. To the Egyptian, immortality was an axiom of life. He looked upon death as going into a lovely garden. The American Indian looks forward to his happy hunting grounds, and the Mohammedan to his paradise. The Hindoo Vedic scriptures describe the life in heaven and it is regarded as one of indefinite duration. Some of the most beautiful funeral hymns glorifying the future life that have come down to us are those of the Rigveda, the greatest writing of Hindoo scriptures. The mourning customs of old Israel prove that the people, like all early peoples, believed in the continued existence of the spirit after death. The Jew also believed in the resurrection of the body. Since the kingdom of God was to be on earth, the dead must be brought back in bodily form, in order that they might take part in it. The resurrection will be a glorified human life through the power of God. Job, in chapter 19: 26, shows us that he has become conscious of a life with God. It not only implies immortality, but resurrection. One of Plato's great teachings was that God cannot will to destroy his own handiwork.

The teachings of Jesus Christ our Lord convey definite and true knowledge of immortality and the resurrection. This is one of the fundamental beliefs of the Latter-day Saints.

References:
St. John, chapter 20.
Book of Mormon, Alma, chapter 40
Browning: Rabbi Ben Ezra.

Quote: Wordsworth, "Ode to Immortality."

"Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's Star,
Hath had elsewhere its setting
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:"

Many poems may be suggested giving a beautiful philosophy of life.
Longfellow's "Psalm of Life," "The Builders."
Holmes' "Chambered Nautilus."
Holland's "Gradatim."

From the "Chambered Nautilus":

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

Read Longfellow's "The Builders":

"All are architects of Fate,
Working in these walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme.

"Nothing useless, is, or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.

"For the structure that we raise,
Time is with materials filled;
Our todays and yesterdays
Are the blocks with which we build.

"Truly shape and fashion these;
Leave no yawning gaps between;
Think not, because no man sees,
Such things will remain unseen.

"In the elder days of Art,
Builders wrought with greatest care
Each minute and unseen part;
For the gods see everywhere.

"Let us do our work as well,
Both the unseen and the seen;
Make the house where gods may dwell
Beautiful, entire, and clean.

"Else our lives are incomplete,
Standing in these walls of Time,
Broken stairways, where the feet
Stumble, as they seek to climb.

"Build today, then, strong and sure,
With a firm and ample base,
And ascending and secure
Shall tomorrow find its place.

"Thus alone can we attain
To those turrets, where the eye
Sees the world as one vast plain,
And one boundless reach of sky."

ADULT DEPARTMENT

Our Radio Project

Era readers have undoubtedly learned something ere this of the rather unique project which the Adult Committee of the General Boards is conducting over the radio.

Beginning Sunday, January 20, a 12-week experiment began in adult education. The radio is a new instrument of our modern life and fortunately or unfortunately has been exploited up to the present largely for business purposes. Like the moving picture, it has tremendous power in modifying human behavior.

The programs which the Adult Committee has arranged and projected comprise not so much music as short, intelligent addresses on current items of importance. Music, of course, is employed as a means to this end. The program consists of three 12-minute addresses each Sunday; one address dealing with current scientific events in the various fields of science; a second series of addresses attempts to review a few of the recent books of outstanding literary merit, and the third feature is, we believe, quite unique in the entire field of broadcasting; namely, a clinic in Child Hygiene.

The Adult Committee, which is directly responsible for these programs, is very anxious to have the programs reach as large an audience as possible. We ask our representatives and M. I. A. officers in general to give a wide publicity to this series of radio programs, which we think set a pattern and a high standard in radio broadcasting. Not only do we want you and the local members of the M. I. A. to listen in on the programs, but we solicit your comments and suggestions which may be addressed to us directly or in care of KSL at Salt Lake City.

The Autobiography of Mussolini

Published by Charles Scribner's Sons, 1928, ($3.50).

Reviewed by Dr. Christen Jensen, B. Y. U.

A book on Benito Mussolini always holds forth some interest but more especially is this so when such a book is written by the Duce himself. Richard Washburn Child, a former American ambassador to Italy, persuaded Mussolini to write a series of articles for the *Saturday Evening Post* and in 1928 these articles were published in book form. For the purpose of emphasis, a statement by Mussolini appears on the cover that "There is no other autobiography by me."

In the book is traced in a rather hurried and sketchy manner his life and career. Of his early youth we learn little but one is impressed with his love for his mother and his picture of his father as a strong and stern advocate of socialism. His schooling is portrayed as opening a new vista in his life, and then he is revealed as a young dissatisfied school teacher.

After a short experience in the schoolroom he crossed the border into Switzerland, where he soon found himself in the environment of some of those radicals who were later responsible for the Russian revolution. He was soon *persona non grata* in Switzerland and was expelled from that country. Back again in Italy he performed compulsory military service after which he went to Austria for a brief period but only to be deported from that country.

Home in Italy once more, he plunged into politics and at the age of twenty-nine he was made the director of the only daily socialist newspaper published in Milan. Two years later Europe was catapulted into the World War and Mussolini successfully used his influence to bring Italy into the struggle on the side of the western allies. For this he was expelled from the socialist party. Soon he was a private in the Italian army, served through the war with distinction, and was severely wounded.

With the close of the war came a period of depression, disorder, and confusion for Italy. "The lovely structure of concord and harmony that we combatants and the wounded had dreamed that we would build after the luminous victory of October, 1918, was falling to pieces. The leaves were falling from our tree of idealism. * * * * I felt that we were left without any cohesive force, any suggestive heroism, any remembrance, any political philosophy, sufficient to overcome and stop the factors of dissolution."

Here was the opportunity which Mussolini sought. In the "ashes and embers" of a "worn-out democracy" might flourish "the garden of fascism." This involved a violent struggle with socialism and communism. Next came the historic march on Rome in 1922 culminating in the interview in the Quirinal between the king and Mussolini, and a request from his sovereign that he assume control of the government.

The remainder of the book deals with the problems of government during the succeeding five years. In it he discusses the political situation, Italy's foreign policy, the colonies, finances, social welfare, education, public works, and the church.

The style of the Autobiography is vigorous, crisp, terse, but disconnected. It reveals one of the dominant characters in world politics today, a man of pronounced nationalistic tendencies, who confesses that he is "desperately Italian" and believes in the "function of Latinity," but who has more or less contempt for "sickly internationalism."

One is impressed with the tremendous energy of the man. In spite of the continued strain under which he

labors we are interested in learning that Mussolini drives a motor car with confidence and at great speed; that he loves the airplane, holds a pilot's license, and has flown countless times; that he is a devoted horseman; is skilled in fencing; is an accomplished violinist; and is a student of the great poets and philosophers. He neither smokes nor drinks and his meals are "as frugal as those of a pauper." He is not interested in cards or games and pities "those who lose time, money, and sometimes all of life itself in the frenzy of the games."

But when we come to examine his relations to the fundamental problems of Italy, we soon realize that Mussolini has presented the evidence on one side of the case only. He is an advocate, not a judge; a partisan, not a neutral. His lack of judicial temperament and his unrestrained contempt for his opponents and enemies is expressed by such words as "jackals," "blockheads," "soft-brained cowards," "rabble," "parasites," "swelled frogs," "minds of crickets," "Italy's imps," full of "confirmed idiocy."

We may also be pardoned for assuming that Mussolini is a confirmed egotist when we find such expressions as the following: "I faced the Socialists in our convention. I was expelled. I held public gatherings. I created the Fascisti—I was their leader." Again he says, "Never, so much as then, (during his illness) did I understand that I was indispensable to my men, to my devoted people, to all the great masses of the Italian people." Another illustration—"Nobody has ever denied that I am possessed of these three qualities: a discreet intelligence, a lot of courage and an utter contempt for the lure of money."

One could well wish that the author had furnished more information concerning a number of vital questions. How did he become the leader of his party? Fuller details in regard to the Matteotti affair would be welcome. What about censorship in Italy? All travelers who have been in that country in recent times know that Italians dare not speak nor write in derogatory terms of the dictator. These and other explanations would be enlightening. The absence of detail and the partisan viewpoint exhibited may be due in part to the fact that Mussolini assumes that his readers are generally familiar with the contemporary history of Italy. His contribution on fascism is not a description but a defense. Yet his book is well worth reading. Concerning it the *New York World* says, "Only one other man could have written it * * * and he is dead. His name was Napoleon Bonaparte."

Questions

1. What impressions of Mussolini have you formed from the reading of periodicals and newspapers?
2. What is fascism?
3. Compare fascism and bolshevism.
4. Name other European dictators that have arisen since the World War.
5. In your opinion is Mussolini a benefactor to Italy? Why?
6. What are the essentials of a good autobiography?

Outstanding Magazine Articles for January

Selected by a Council of Librarians

"The Catholic Church Faces America," E. Boyd Barrett, in *The American Mercury*.

Mr. Barrett, formerly Jesuit, finds in the American branch of the Roman Catholic Church an independent spirit hardly to the liking of the Mother Church. There is a tendency toward liberalism which may cause a rift in the serenity of the Church.

"Lincoln, the Lover—The Courtship," Wilma Frances Minor, in *Atlantic Monthly.*

The story of Lincoln and Ann Rutledge, based upon recently discovered letters, diaries, books, traced further by Miss Minor in her second *Atlantic* paper. Her collection has aroused intense discussion among Lincoln scholars and the public.

"Justice Holmes Dissents," Joseph Percival Pollard, in *Scribner's.*

Mr. Pollard discusses the principles and human qualities behind the dissents of Holmes. The author points out how the Justice's views have been later accepted by the Supreme Court.

"Bigger and Better Armaments," Charles A. Beard, in *Harper's Magazine.*

What are the dangers of another war in Europe, even with the Kellogg treaty? Dr. Beard, out of his historical knowledge and his recent study of European conditions, contributes a thorough analysis of the danger points.

"The Christian Ministry," Harry Emerson Fosdick, in *Atlantic Monthly.*

A new age brings new problems to the ministry. A distinguished, liberal churchman, Harry Emerson Fosdick, describes new ways of applying and organizing the energies of ministers to the better service of the church and of religion.

"Has Democracy Broken Down?" Will Durant vs. the Mayors of America, in *Forum.*

Will Durant, philosopher of the masses, indicts the nation's rulers on grounds of incompetence; and a group of prominent city mayors form a vigorous party in opposition.

"The Pacific Era Begins," Nicholas Roosevelt, in *Review of Reviews.*

Westward the course of the Empire still takes its way, for the Pacific ocean is becoming the center of gravity of the world. Nicholas Roosevelt, far Eastern expert of the *New York Times*, shows America's place in this new situation.

"George Sand," Gamaliel Bradford, in *Harper's Magazine.*

A portrait of one of the greatest women of all time, in which Mr. Bradford studies her love affairs and her achievements and shows what were the real springs of her character.

"Afoot and Awing in the Great Smokies," Horace Kephard, in *Field and Stream.*

How part of America's last remaining virgin wilderness has been saved from destruction, and will be preserved for all time to come as the Smoky Mountain National Park, by the wisdom and generosity of nature lovers.

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Our Radio Hour

Are you "listening in" to the radio programs each Sunday afternoon at 3:30 o'clock? As an experiment in adult education, this venture is proving highly successful if we may judge by the messages of commendation received. Three lines are followed in each program—a discussion of an interesting feature of modern science, a review of a worthwhile current book, and problems in child hygiene; these being interspersed with musical selection. While the speakers are not always members of the M. I. A. and the topics not those under immediate consideration in the Adult Department, they are in keeping with the field of endeavor for this group, touching as they do upon the widespread interests of our adult membership.

Drama for Adults

In the Salt Lake stake the stake leaders are featuring drama as a spring activity for the Adult Department. Each ward group is to feature one one-act play during March. Many of our adult people who did not get all they desired in the way of "acting" in their "teen" age may now develop into real stars.

Dancing for Adults

Remember that the contests in both Drama and the Gold and Green Cotillion are open to all members. How many adults will take advantage of this? If you do not care to contest, why not learn the dance just for the fun and relaxation?

M MEN DEPARTMENT

Inter-Division M Men Basketball

1928-1929

1. The tournament shall be under the direction of an Athletic Committee, consisting of Homer Warner, chairman; Herbert Maw, Irwin Clawson, L. H. Florence, W. L. Warner, C. S. Boyle, E. N. Larsen.

2. All disputes and protests shall be filed in writing with the Athletic Committee, which will have full power of decision.

3. Amendments and additions to these rules may be made by two-thirds vote of the Athletic Committee. Three members shall be necessary to constitute a quorum.

4. Each Division will draw up and conduct its own schedule of games, but the last game must be played on or before March 2, 1929.

5. An Inter-Division Tournament will be held during the 2nd week in March.

6. No team shall be coached by a coach paid for that service.

7. Stake supervisors will be responsible for the appointment of officials within their own stake. The Athletic Committee will select tournament officials.

8. Each stake will select its own team in any manner that it may choose.

9. The Division M Men supervisor of each Division shall leave by March 4, 1929, c/o H. C. Warner, 406 Church Office Bldg., Salt Lake City, the following information:

(a) The name of the members of the winning team and substitutes.
(b) The date of birth of each member of the winning team, together with the substitutes.
(c) The ward in which each contestant resides and the ward in which he has his recommend.
(d) The ward that he represents.
(e) The address of each contestant.
(f) The dates of attendance at M. I. A. meetings this season.

10. *Eligibility.*

Men between the ages of 17 and those who have not reached the age

of 24 by October 1, 1928, are eligible if they fulfill the following requirements:

(a) Attend at least two M. I. A. meetings prior to Jan. 1, 1929, to be ascertained from the M. I. A. record in the ward in which they are enrolled.

(b) Attend at least two lesson nights per month following enrollment, or present a doctor's certificate as an excuse for sickness.

(c) Not have played four quarters or the equivalent in competitions on first teams of High School, Junior College, College Freshmen Class or College, or be a candidate for the first teams squad on any of the above institutions after Jan. 15, 1929.

(d) Live within the boundaries of the ward for which he plays and have his recommend in the possession of that ward; provided, that a non-"Mormon" may represent only the ward in which he resides.

(e) The Executive Committee has the power to modify these rules when they see that particular cases warrant such modification.

(f) The 17-year minimum age will not be varied and will date as of the first Inter-Stake Tournament game the contestant plays in.

11. *Protests*: On the 5th day of March, 1929, there will be available at the above office, upon call, a list of all the players with the data set forth in No. 9. All protests on eligibility of particular players or otherwise concerning the teams shall be filed in writing in the Y. M. M. I. A. Office on or before 5:30 p. m., March 6, 1929, or such protests will not be considered. All players and teams not protested by that date shall not be subject to protest thereafter.

"It is the activity that counts and not the mere winning of games."

VANGUARDS AND SCOUTS DEPARTMENT

General Board Recommendations

January 23, 1929

Recommendations Relating to the Teachers' and Deacons' Quorums of the Aaronic Priesthood Work and the Y. M. M. I. A. Program of the Latter-day Saint Church

1. That the supervisors of the Teachers' and Deacons' quorums will take charge of the Vanguard and Scouting programs of these quorums. In any modification of this plan, both leaders are to attend both programs on Tuesday evenings and activities on other occasions. All leaders are to be commisisoned scout officials.

2. That a member of each stake presidency be invited to become a member of the local council under which the boys of the stake are receiving scout supervision.

3. That one of the stake superintendency of the Y. M. M. I. A. become a member of the District Committee or the local council Executive Board.

4. That every stake have one or more carefully selected district scout commissioners.

5. That every ward have a registered Scout troop.

6. That the aim be to have every Scout Master a trained Scout Leader.

7. That every bishopric be represented on the Troop Committee of their ward, either personally or by

someone specially appointed by them.

8. That every Troop Committee meet at least once a month and check with the Scout Master on the progress of his work, lending assistance in making the program successful.

9. That the men who supervise the Aaronic Priesthood in the stake be associated also in the general supervision of Scouting, and become registered officers in the Boy Scout movement.

10. That all Scout Executives who are members of the Latter-day Saint Church become ex-officio members of the stake boards in the territory covered by their councils; that they be furnished with a schedule of board meetings and that they assist in every way possible in the promotion of this work.

11. That, in local councils, there be established a uniform date for re-registration of Latter-day Saint troops: that this date be January 1, of each year. We feel sure that the Y. M. M. I. A. machinery could then more effectively help in the registration.

Recommendations on Vanguard Programs

1. It is recommended that the monthly program of the Vanguards be as follows:

First Tuesday: Merit badge work. (All patrols of Vanguards meeting together as one group). These merit badge subjects are to be selected because of seasonable interest and left for definite local choice for weekly instruction according to the local interest and leadership. We hope that each ward may be able to purchase a complete set of merit badge pamphlets.

Second and Fourth Tuesdays: On these Tuesday evenings, it is recommended that the Vanguards build their own programs which may include social and recreational events. Seasonable sports and activities may be chosen to supplement this general program.

Third Tuesday: (All Vanguard patrols meeting separately for study and later for inter-patrol contests.) It is recommended that the tenderfoot, the second-class, and the first-class Scout requirements be presented through the play method.

Fifth Tuesday: Program the same as for the first Tuesday.

2. Aaronic Priesthood quorums are to meet as separate quorums; at the conclusion of their work, the Scouting program will go forward. However, where Scout troops are now in a good running condition, the separating of the older boys from the younger boys in their Scouting should be made with great care.

Scout leaders are to give special attention to the non-Scout and get him to register as a Scout at the earliest opportunity.

3. Young men who are members of the Teachers' Quorum may wear the Vanguard Badge under the two following conditions:

1. That he be an enrolled member of the Teachers' quorum.
2. That he be a registered Scout.

The young man who is not a Teacher may wear the Vanguard Badge under the two following conditions:

1. That he be a registered Scout of fifteen years of age or older.
2. That he be enrolled and meeting regularly with the Vanguard group.

4. The supervisors of the Aaronic Priesthood, being also the leaders of the Vanguard and Scout groups, should hold weekly conferences and be united and helpful on the entire program of the Aaronic Priesthood and Scouting. The monthly meetings of the Troop Committee also give opportunity for the development of this work.

5. These leaders should make a real effort to win and hold every boy in the ward in his Priesthood work, and in his Vanguard and Scouting program.

Recommending Two Boy Scout Troops in a Ward

On account of a number of problems which have arisen in our larger wards in relation to leadership and the

grouping of Scouts for fellowship according to their quorum identity, wards are permitted to organize two troops under the general supervision of their Troop Committee—one for the Deacons' quorums and one for the Teachers' quorum—but such organization is permitted only when—

1. The number of boys in the Deacons' and Teachers' quorums is sufficient to justify such action.

2. Where the leadership has been carefully selected, and signifies its willingness seriously to undertake this work.

3. Only where the leadership has been first trained in this method of handling this special program. This additional troop will be created largely with a desire to take care of the older Scouts—the Vanguards. The organization of these extra troops is to be approved by the local council.

The following reasons have stimulated the proposed action for two troops in a ward:

1. Our desire to keep the boys in groups affiliated with their quorum work.

2. It meets the approval of all Scout leaders who have been consulted.

3. The older Scouts appreciate the opportunity of being by themselves.

4. Each Scout Master is placed on a national and local mailing list and receives additional literature and helps in the management of his troop.

5. Each Scout Master has greater opportunity to qualify in the five-year training plan offered by the National Council.

6. Small troops provide additional opportunity for leadership and for personal work with members of the troop.

7. The nature and needs of the boy and his development are met best where he has an opportunity to work out his problem along with boys of his own age and group.

8. This recommendation carries the approval of the Scout Executives of the state of Utah. They have been in conference with our committee and have given valuable aid in the development of these recommendations.

Stake Supervision

The members of the stake Aaronic Priesthood Committee, and the stake superintendency of the Y. M. M. I. A. are to become members of the stake (district) Scout Committee. This District Committee is to select and support District Commissioners to supervise the Vanguard and Scouting groups of Latter-day Saint boys. This action will correlate the work and eliminate certain problems now arising because of dual leadership.

Recommendation on the Selection and Training of Leaders

We renew with added emphasis the request that serious consideration be given by bishops of wards and Y. M. M. I. A. executive officers to the selection of competent men to lead these groups.

National Permission

Permission to use the national program of the Boy Scouts of America by religious organizations such as our own has been granted.

The following extract is taken from the eighteenth annual report of the Boy Scouts of America, 1927, United States Government Printing Office, Washington, 1928:

"The Boy Scouts of America maintain that no boy can grow into the best kind of citizenship without recognizing his obligation to God. The recognition of God as the ruling and leading power in the universe and the grateful acknowledgment of his favors and blessings are necessary to the best type of citizenship, and are wholesome things in the education of the growing boy. No matter what the boy may be—Catholic or Protestant or Jew—this fundamental need of good citizenship should be kept before him.

"The Boy Scouts of America as an organized body, therefore, recognizes the religious element in the training of

a boy, but it is absolutely non-sectarian in its attitude toward that religious training. Its policy is that the religious organization or institution with which the Boy Scout is connected shall give definite attention to this religious life. If he be a Roman Catholic Boy Scout, the church of which he is a member is the best channel for his training. If he be a Hebrew boy, then the synagogue will train him in the faith of his fathers. If he be a Protestant, no matter to what denomination of Protestantism he may belong, the church of which he is an adherent or a member should be the proper organization to give him an education in the things that pertain to his allegiance to God."

At a meeting of the General Board of the Y. M. M. I. A. held Wednesday, January 23, 1929, it was moved and carried that the foregoing recommendations be approved.

Our L. D. S. Boy Scouts in Germany

By Arthur Gaeth, General Superintendent of Auxiliary Organizations of the German-Austrian Mission

The year 1928 will never be forgotten in the history of the L. D. S. Boy Scout Organization of Germany. It was a year of hard work, a year of excitement and worry, as well as of much patient waiting. But nevertheless it was a year of accomplishment, for although the organization celebrated its first birthday on the 6th of September, 1928, it already numbered more than 500 scouts and 65 troops. Through untiring effort, not only here in Germany, but also on the part of the leaders at home, the standards of the L. D. S. Boy Scouts were brought to the knowledge of Mr. Hubert S. Martin, International Director of Scouting, London, and the German L. D. S. Scout Organization was invited to join with the Spaherbund to form the official Scout Federation of Germany. Germany was the only major nation which up to the time herein mentioned had no internationally recognized Scouts, and although frequent efforts had been made by the International to effect an organization in the Fatherland it was always a failure. Ninety-three applications have been sent to London from German organizations for recognition; but it was considered that they were not working on sound Scout principles. It was only after extensive correspondence on the part of our missions with the International Bureau and the good words of our Church Scout Executive, Oscar A. Kirkham, in his interview with Mr. Martin when the latter visited America last September, that the pinnacle upon which Scouting is now resting in Germany was attained.

On the 6th of November, 1928, the authorities of the German-Austrian and the Swiss-German missions and the leader of the German Spaherbund met in Leipzig to discuss the possibilities of an organization; and on that evening the foundation for the Federation was laid. The minutes of the meeting were sent to the International and Dr. Lucas was sent from England to Germany to meet all organizations interested in the Federation. At the meeting which was held in Hamburg on the 1st and 2nd of December, two other organizations were admitted to the Federation, now known as the "Deutscher Scoutverband," and as it at present stands there are four organizations in Germany banded together and working on international Scout principles, with a membership of a few over 1000, the L. D. S. Boy Scouts furnishing approximately 600 of that number. The office of the German-Austrian mission in Dresden, Germany, was selected as

THE FORMING OF THE "DEUTSCHER SCOUTVERBAND" (GERMAN SCOUT FEDERATION), IN LEIPZIG, GERMANY, NOVEMBER 6, 1928.

Left to right: George Albert Smith, Jr., general superintendent of auxiliary organizations of the Swiss-German mission; A. Smith Pond, president of the Leipziger district; Otto Stollberg, leader of German Spaherbund; Hyrum W. Valentine, president of the German-Austrian mission; Arthur Gaeth, general superintendent auxiliary organizations of the German-Austrian mission.

the place of business for the "Deutscher Scoutverband," and of the working committee, consisting of five members, all of whom must be German, two are "Mormons," Brother Helmuth Plath, editor of the mission publication, the *Stern*, was selected as secretary and Brother Willi Rossberg was selected as advertising manager.

This organization has already been invited to send representatives to the International Boy Scout Jamboree which will be held at Arrowe Park, England, from the 30th of July to the 13th of August, and the German L. D. S. Boy Scouts hope to send a representative body of boys, not only to visit the Jamboree, but also to meet on this side of the ocean their brother Scouts from the valleys of the Rockies.

Oh, how the youth of Germany rejoices in these activities, now that it has been permitted to partake of the spirit of Scouting! What a help it has been in developing missionary work among the young people here! What untold joy has come to missionaries who were instrumental in founding the work and who are now engaged in directing it, through seeing the wonderful fruits their efforts have brought! Other names, as a matter of history, should be written into this record, names of the missionaries who developed the present Scout program for these fields. At the head perhaps should be placed the name of the brother who did so much towards creating the love for Scouting among the German boys and who laid a foundation better than he will ever realize, Elder M. Elmer Christensen,

of Murray, Utah, former general superintendent of auxiliary organizations in the German-Austrian mission. Closely associated with him, the two working in perfect harmony, was Elder J. Hamilton Calder, of Vernal, Utah, who held the same position in the Swiss-German mission, also Brother Calder's successor in that position, Elder George Albert Smith, Jr. These enthusiastic and capable young men were constantly supported by their mission presidents, Hyrum W. Valentine and Fred Tadge.

I just returned from a trip through Austria. Hungaria and Roumania, where I visited Scout organizations. I was royally entertained and think a sort of a brotherhood was formed between these organizations and that in Germany. Our American Scouts certainly ranked high in Europe. The International Scout Commissioners of these countries entertained me so pleasantly that a longer stay would have been enjoyed. Those Hungarians especially have a wonderful organization and I was able to do a little English proof reading for them on some material they were getting out in English for the Jamboree. They intend to be well represented. Their organization is supported by the government, and they have a large building of their own. To promote brotherhood among the different nations, they are issuing printed matter on Hungaria and Scouting in the different languages so that readers can have the material in their own language.

SCOUT LEADERSHIP TRAINING AT DIXIE COLLEGE

During leadership week at Dixie College, January 8 to 12, this group of men went to school daily in scout leadership training. At the end of the week 11 men passed the minimum course, 16 the approved course, 6 the advanced course, and 4 men received the Scout Master's key, a special award presented to men of long experience and training with scouts. B. Glen Smith, the man kneeling in the center of the group, has been a scout master for 12 years. He was the first man in the state of Utah to receive this special award.

VANGUARD SCOUTS, MT. OGDEN STAKE

This group of Vanguard Scouts of the 5th ward, Mt. Ogden stake, under the leadership of Dr. Douglas F. Pincock, is one of the first organized groups of Vanguards in the Church. Dr. Pincock says, "The fellows are enjoying the program a hundred per cent, and they are all active in their Teachers' quorum." In November, after the first snows, they began making a schooner, working on it at Vanguard meetings, after Priesthood meetings, and at different Scouts' homes. They completed it in January, and since then have had several fine rides on it. One evening, they made a party of it, and invited their young lady friends, Dr. and Mrs. Pincock acting as chaperons. The boys report to us that never before have they enjoyed Scout work as they have this winter with the Vanguard group.

Y. M. M. I. A. EFFICIENCY REPORT FOR JANUARY, 1929

STAKE	Meetings	Organization	Membership	Avg. Attendance	Special Activities	Sunday Evening Joint Session	Leadership Tr. Meetings	Department Work	*Improvement Era*	Fund	Total Points
Alpine	12	20	5	13	13	10	10	14	10	9	116
Bear River	8	11	7	14	9	6	4	15	8	6	88
Box Elder	20	18	12	14	20	10	....	19	12	12	137
Carbon	14	12	15	18	10	10	10	25	2	5	121
Deseret	14	18	15	11	14	9	5	27	7	9	129
Emery	15	15	11	17	10	8	5	28	7	4	120
Ensign	20	19	11	13	19	10	10	28	9	6	145
Gunnison	17	20	11	12	15	10	16	25	10	12	148
Kolob	14	16	2	3	6	8	9	16	4	14	92
Lehi	10	17	14	12	8	6	3	12	9	15	106
Logan	14	15	13	12	12	8	7	18	8	7	114
Millard	15	12	10	10	8	8	7	17	7	6	100

STAKE	Meetings	Organization	Membership	Avg. Attendance	Special Activities	Sunday Evening Joint Session	Leadership Tr. Meetings	Department Work	*Improvement Era*	Fund	Total Points
Nebo	17	15	13	10	12	9	7	24	6	10	123
North Davis	11	16	12	10	13	7	3	26	7	11	116
North Sanpete	16	20	10	13	15	8	10	29	8	8	133
North Weber	11	10	8	14	5	7	5	13	10	16	99
Ogden	8	10	6	14	11	6	9	19	3	2	88
Oquirrh	12	13	8	8	13	7	7	17	3	8	96
Palmyra	16	16	13	6	7	8	7	21	10	9	113
Salt Lake	17	18	10	13	16	9	11	24	8	9	135
Sevier	22	21	14	16	20	10	10	32	7	8	160
South Davis	22	20	14	14	20	10	20	36	7	20	183
South Sanpete	20	20	14	12	18	10	10	24	8	10	146
South Sevier	12	11	9	8	7	6	4	13	4	8	82
Timpanogos	13	18	17	11	8	10	14	21	15	9	136
Tooele	7	11	8	13	8	5	4	10	7	8	81
Uintah	15	12	9	15	10	8	6	20	8	10	113
Utah	8	9	6	12	7	4	8	9	4	4	71
Weber	14	17	9	12	13	9	---	24	7	9	114
Bear Lake	4	6	5	13	5	4	---	7	5	5	54
Blaine	3	2	9	7	2	3	---	3	3	4	36
Boise	13	10	9	6	12	6	5	24	8	6	99
Cassia	7	9	8	12	8	5	---	7	5	6	67
Franklin	16	15	14	10	11	8	5	21	19	17	136
Fremont	19	18	15	13	17	10	12	27	13	10	154
Idaho	17	15	12	17	14	10	---	20	10	10	125
Minidoka	8	9	7	7	8	4	4	16	6	7	76
Oneida	6	10	7	15	8	5	3	11	9	8	82
Pocatello	21	21	10	11	20	10	10	24	2	20	149
Portneuf	9	9	9	10	9	5	2	9	11	10	83
Rigby	3	7	5	9	3	4	3	9	4	4	51
Shelley	9	14	8	12	4	7	2	12	4	3	75
Teton	8	10	7	10	10	7	2	---	10	13	77
Yellowstone	14	10	10	9	5	8	8	15	6	9	94
Big Horn	7	10	5	12	5	5	5	8	6	3	66
Hollywood	14	13	13	13	14	8	8	13	5	9	110
Los Angeles	16	16	11	11	14	8	13	28	11	15	143
San Francisco	16	13	10	14	17	9	16	22	20	13	150
Star Valley	9	14	8	13	9	5	4	10	4	9	85
Taylor	16	19	16	11	18	8	5	29	25	12	159
Woodruff	15	18	8	11	10	10	---	15	10	8	105
Calif. Mission	18	14	12	18	17	9	5	18	14	19	146
Central States Mission	5	5	23	20	3	9	1	4	1	15	86
Northwestern States Mis.	19	16	16	14	15	10	10	19	9	19	147

Dr. Joseph H. Grant, a prominent worker in the Liberty stake, died suddenly in his office in Salt Lake City, on February 8. Dr. Grant served in the M. I. A. stake superintendency, as Bishop of the 33rd ward and in the High Council, and no duty was ever assigned him that was not promptly and efficiently performed. He was a lovable character, loyal to his friends, his profession, his family and his Church. Prior to his coming to Salt Lake, he was a member of the High Council in the Davis stake. President Heber J. Grant, an uncle of the deceased, returned hurriedly from California to attend the funeral.

* * *

President Rey L. Pratt, of the Mexican mission, reports the removal of his headquarters from El Paso, Texas, to 2067 South Hobart Boulevard, Los Angeles. It is believed that this change will be to the advantage of the mission.

* * *

The sermons delivered over the radio each Sunday evening at nine o'clock, by Dr. James E. Talmage, of the Council of the Twelve, are attracting widespread attention. Naturally it would be impossible even to estimate with any degree of accuracy how many people "listen in," but it is safe to say that many thousands do so. Favorable comments on this series are received from many different states. Our missionaries in Alaska report that they have been able to receive these messages.

* * *

Elder William M. Palmer, known to many admirers as "the walking Bible," died in Lethbridge, Alberta, Canada, January 25. He was always a zealous preacher of the Gospel, having spent thirteen years in the mission field. Of this time eleven years were spent as head of the Northwest mission. In addition to this work he did a vast amount of preaching in the different wards and stakes of the Church.

* * *

The importance of adult education is universally recognized. The Church through its various educational agencies is keeping pace with this world-wide movement. A brief account of the Leadership Week at Provo, under the auspices of the Brigham Young University is found elsewhere in this number. It was an inspirational affair and indicated how widespread the interest in education is. In addition to this opportunity, which was taken advantage of by hundreds of people from our communities, similar periods of training were given in the Dixie, Snow and Rexburg Academies. With the same end in view, the L. D. S. High School, in Salt Lake City, invited parents to meet with their children and participate in class work on Lincoln's birthday, February 12.

* * *

Another step in the direction of adult education and one which will have a far-reaching effect, is the broadcasting of the M. I. A. hour arranged by the Adult Committee of the General Boards through the courtesy of KSL, Salt Lake City. One hour each Sunday afternoon, for twelve weeks, from 3:30 to 4:30, will be devoted to discussions on science, child hygiene and literature. These lectures are delivered by trained people and are interspersed with music. Altogether a very delightful and instructive program is furnished.

* * *

Elder Hyrum D. Jenson, second counselor in the presidency of the Oneida stake, and whose home is in Preston, Idaho, has been called to preside over the Norwegian mission. He

succeeds President Lorenzo W. Anderson, who has been in the field since October, 1926, first as traveling missionary and since the spring of 1927 as president. President Jenson leaves about April 1 and will be accompanied by his family.

* * *

Elder George W. Burbidge has been appointed to succeed President Alma G. Burton of the Tahitian mission. He and his wife and children plan to sail from San Francisco for Papeete, aboard the *S. S. Tahiti*, on April 18. President Burbidge spent four years as a traveling elder on the Society Islands beginning with 1915, and will fall naturally into the duties of his calling. President Burton has had charge of the Tahitian mission since May, 1926.

Thinking of You

Out on the sea when the night comes down,
Silver the waves and silver the moon.
Far, far away o'er the restless deep,
Over grey desert and mountain steep,
Over soft vales, shines the same pale moon.
And I'm lonely tonight as I realize why,
Your tears should start—why you should cry—
I'm thinking of you, when I kissed you, dear,
—Thinking of you.

Here, among strangers, far from my home,
Ever my thoughts travel over the sea,
Alone, I dream in the silent night,
As the ship sails on through a silvery light,
Night winds whisper a message from thee.
I am wondering why you turned away,—
My lips were dumb—there was much to say.
I'm lonely and sad, yet glad, dear maid—
—Thinking of you.

My mountain home holds treasures rare,
Treasures far greater than lands or gold,-
Are you waiting there by the little gate,
Waiting for me? And I am late—
But I'll return and we'll live as of old?
I'll see your face like a pure, white flower,
Lifted to mine, in that golden hour,—-
I'm thinking of you when we said good-bye,—
—Thinking of you.

Colonia Dublan, Mexico

GRACE ZENOR PRATT

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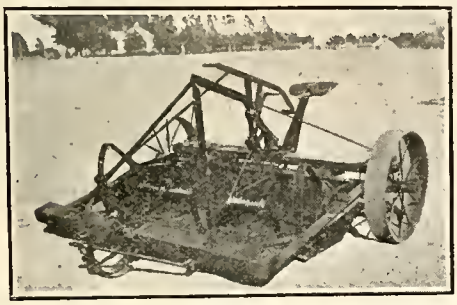

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UCON, IDAHO

WANTED to trade, a one-gallon ice cream freezer for two pair of long drawers.—*Ad in eastern paper.*

* * * *

"Is it true that Mabel has a secret sorrow?"
"Heavens, yes! Hasn't she told you about it?"—*London Humorist.*

* * * *

MRS. HOUSEKEEPER: "Why did you leave your last place?"
COOK: "The poor simps were trying to live within their income."
—*Montreal Star.*

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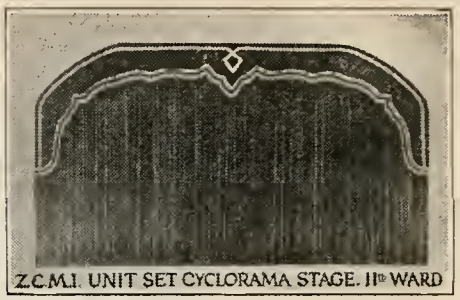

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"Bob told me I was the eighth wonder of the world."

"What did you say?"

"Told him not to let me catch him with any of the other seven."—*Everybody's Weekly.*

* * * *

SOLICITOR: "Would you endorse our cigaret for two thousand dollars?"

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And this explains why so many names one sees in the newspaper are attached to tobacco ads.

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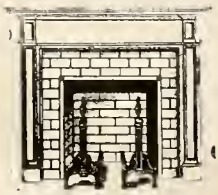

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55 So. Main - 160 So. Main - 260 So. State - Walker's Candy Dept.

5 Popular Stores

"Ah manages a laundry."
"What's the name of your laundry?"
"Liza." —*Red Cat.*

* * * *

"Did you make these biscuits, my dear?"
"Yes, darling."
"Well, I would prefer that you wouldn't make any more."
"Why not, darling?"
"Because, angel, you're too light for such heavy work."

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Miskin Scraper Works
Standard Furniture Co.
Southern Pacific Lines
Troy Laundry
Taylor & Co., Mfg. Jewelers
Utah Home Fire Ins. Co.
Zion's Co-operative Merc. Inst.

It's always been our ambition to lead a jazz band. As far as the river, anyway.—*Judge.*

* * * *

According to a newspaper investigator, it has been learned that the average London office girl powders her nose four times an hour, while the average in Chicago is six times. We can think of nothing more useless in a business establishment than a girl who powders her nose six times in an hour—unless it be the investigator who stands around counting the times she powders her nose.

—*Hidden Treasure.*

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A clear skin free from all blemish, a bright and vigorous outlook on life—these are the outward signs of inward health.

But inward health is achieved hy inward purity. Therefore the grocer who sells Fleischmann's Yeast to his customers is not merely making a profit for himself. He is doing them a real service that deserves, and usually gets, their appreciation and regular patronage.

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